

The **NEW - CHURCH MESSENGER**

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May 11, 1957

THE NEW-CHURCH MESSENGER

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Vol. 177, No. 10 Whole No. 4702
May 11, 1957

Essentials of Faith of The New Church

There is one God, and He is the
Lord and Savior Jesus Christ.

The Word is Divine and contains
a spiritual or inner meaning where-
by is revealed the way of regenera-
tion.

Saving faith is to believe in Him
and keep the Commandments of
His Word.

Evil is to be shunned as sin
against God.

Human life is unbroken and con-
tinuous, and the world of the spirit
is real and near.

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At the request of the Convention's Committee on Business, the Mes-
senger is happy to publish in this and forthcoming issues several special
articles on the Convention Theme, 'God's Continuing Judgment—in the
World; in the Church; in our Lives.' In this number we are presenting
two carefully considered treatments of this theme by the Rev. William
F. Wunsch and the Rev. Leslie Marshall. In the future we plan to run
similar articles by Harvey M. Johnson, the Rev. Othmar Tobisch, and
the Rev. Andre Diaconoff.

Representation At Convention

The provision in the By-Laws of Convention, Article VII, section 3,
calling for the publishing in *The Messenger* of information a month in
advance relating to representation at the Convention session can be com-
plied with only on the basis of the following preliminary figures based in
part on data of the preceding year, as some of the membership figures,
as of December 31 last, have not yet been submitted.

Association or Society	No. of Members	No. of Delegates
CALIFORNIA	550	13
CANADA	264	8
ILLINOIS	519	12
KANSAS	235	6
MAINE	155	5
MARYLAND	294	7
MASSACHUSETTS	821	18
MICHIGAN	130	4
NEW YORK	384	9
OHIO	385	9
PENNSYLVANIA	465	11
SOUTHEASTERN	74	3
WESTERN CANADA CONFERENCE	452	11
NATIONAL ASSOCIATION	45	2
CONNECTICUT	9	2
GULFPORT SOCIETY	34	2

Horace B. Blackmer,
Recording Secretary

Boston, Mass.
May 11, 1957.

EDITORIALS

Two Mothers

(Mother's Day, Sunday, May 12)

HANNAH, wife of Elkanah (*I Sam. 1, 2*), wanted above all things to become a mother. That she was barren was a source of intense grief to her. In the temple she prayed with fervor that a son might be given to her, and added the vow that if this boon was granted her child would be dedicated to the Lord. When Samuel was born to her she remembered this vow so Samuel was entered into the service of the temple that he might 'appear before the Lord and there abide forever.' Hannah did not ask for a high place for him, nor is there anything in the record to indicate that even in her dreams this was what she most wanted. She was content if he could but serve the Lord.

Hannah dedicated her son to the Lord out of the gratitude of her heart; also because in making the choice she did, she was trying to assure for her son the richest blessings of life. And what mother does not wish that for her children?

The mother of Zebedee's children also wanted the very best for her sons. But in her ambition there seems to have been mixed no little worldly vanity and ambition. Perhaps she thought of the Lord's kingdom as an earthly power. She went to the Lord and craved of Him that in His kingdom, one of her sons might be seated on His right hand and the other on His left. (*Mt. 20:20-21*). What she wished was the most exalted place for her offspring. This is human nature. We should not blame this mother, and we are quite sure that the Lord did not. However, He used the occasion to point out a spiritual lesson. "And whosoever would be chief among you, let him be your servant" (*Mt. 20:27*). Moreover, it should be noted that the mother of James and John in seeking the best for them wanted them placed near the Lord.

The stories of these two women illustrate both the love of a mother for her children and her responsibility. In many ways it is the special responsibility of the woman to help form the character of the child. The caress, the tender kiss, the bedtime story, the hand on the fevered brow, the words of simple wisdom as she teaches her loved one to say his prayers—all these things and many more are the food upon which the young soul feeds. And the spiritual tissues which they build remain not only through life but endure to eternity. The highest heritage that any mother can leave her child is just those simple things, if they be from the Lord. In this way she teaches without being in any way conscious that she is doing that.

The mother who wants the richest blessings for her child will want him dedicated to the service of God and she will want him to be close to God. And no one is as well fitted to arouse in the young and impressionable mind an interest in, and even a desire for, the higher values of life as is the mother. We hear much today about the responsibility for the care and upbringing of children being shifted to schools, nurseries, churches, baby-sitters, etc. If this is so it is regrettable for no institution, however noble its motives, can take the place of mother. It would ill-betide the nation were this true on a large scale. However, as far as our observation goes, this is not the case. The modern mother is devoted to her child and just as eager as Hannah that in one way or another he be dedicated to the Lord.

The Fast Buck

THENATION has been justifiably shocked by the revelation concerning the corruption of highly placed officers in the powerful Teamsters' Union. These officers have pilfered the Union funds entrusted to their keeping. They have used their positions not to advance the interests of the people they were in duty bound to serve but to enrich themselves. Some have even used their political power to corrupt public officials and to gain control of the underworld so as to profit through gambling and vice. That the decent and honest labor leaders—and there are many such—will exert themselves to bring about a housecleaning need not be doubted.

But that is not enough. Condemnation of such practices by the AFL-CIO executive committee will not do the job. The power of the central organization of labor over its member unions is very limited. It is up to the rank and file of the membership to clean house. Ah, but there is the rub. Does the average member of the Teamsters' Union care enough to exert himself? Said one member when asked what he thought about scandal uncovered by the Senate Investigating Committee:

"Sure, Dave Beck is out for a fast buck, but so is everybody else. Those who are kicking up a fuss about it are just jealous. They'd do the same thing if they had a chance. As for me, I find the Union helps me get better wages and working conditions so I'll just stay with it."

From the reports we have read in the newspapers we fear that this reaction or similar ones are all too typical of how the matter is viewed. Materialism has gained such a hold on many people that they believe

(Continued next page)

GENERAL CONVENTION

TO MEET JUNE 20 to JUNE 23

Boston New Church, 136 Bowdoin St.

Preliminary Meetings of associated bodies on June 18.

Council of Ministers meets June 18-19 in the Brockton
New Church, 34 Crescent St.

THE FAST BUCK

(Continued from page 147)

that the desire for the 'fast buck' is the governing motive with most people. As a result the moral values suffer.

All ideals suffer if there is not an alertness for preserving the moral values.

It would be well if politicians, business men, labor leaders and rank-and-filers would bear in mind the words spoken long ago: "What does it profit a man if he gain the whole world and lose his own soul?"

THE SPRINGTIME

THE LILAC BUSH is budding in the lane,
The hyacinths are breaking through the ground,
A gentle show'r taps on my window pane,
And here and there a dandelion is found.

Soon will the wild fowl wend his northward way,
The wren will come back to the apple tree,
And when the robin sings his joyous lay
It makes a thrill of joy come over me.

Can't you be happy? See, the snow is gone away,
And snow of apple blossoms soon will fall
To beautify the glorious month of May.
While in the woods I hear the thrush's call.

And on yon mountain 'neath the autumn leaves
Arbutus' sweet perfume lies hid away,
While lovers go and seek such things as these
When sunset marks the fall of closing day.

Why can't the spring be always with us here?
Why can't the glorious dawn of youth remain?
Why are the things we always hold so dear
Displayed so long with sorrow, tears, and pain?

I'll tell you why—if sorrow never came your way
And springtime stayed with you the whole year
round,
Life would become more dreary every day,
Till nowhere could a single joy be found.

So let us work—and view the brighter side of life,
And take a lesson from the birds that sing,
And have no fear of worldly hate and strife,
Then in our hearts there'll be eternal spring!

—FRED R. TREUT

Our President Abroad

ON APRIL 29 the president of Convention, the Rev. David P. Johnson, left Montreal, accompanied by his wife, for a five weeks' trip overseas. During his absence he has made the request that all Convention bills be sent for approval to the vice-president, Mr. George Pausch, 209 Southway, Guilford, Baltimore 18, Md.

Mr. and Mrs. Johnson were due in London, May 6, and will visit the British New-Church Theological College at Woodford. The next day they leave for the continent; their itinerary includes Paris, Lausanne, Zurich, Vienna, Berlin, Copenhagen, and in Sweden: Tralleborg, Malmo and Stockholm. On May 22 they return to London and will stay for two days at the home of Sir Thomas and Lady Chadwick, and then with the Rev. and Mrs. Claud H. Presland.

On Friday evening the 24th Mr. Johnson is to give a talk to the children of the Anerley Church, London, on the occasion of their 'prize-giving' and Mrs. Johnson will present the prizes. Sunday the 26th Mr. Johnson will preach twice in the South of England, and the following Sunday twice in the North of England.

The British Conference meetings begin Monday the 27th at Manchester, and the Johnsons will be staying at the home of Mr. E. Monk, 65 Parsonage Road, Heaton Moor, Stockport, Cheshire. Mail will reach them at this address until June 2.

Mr. and Mrs. Johnson will then visit New-Church friends in Scotland, their headquarters to be with the Rev. A. Grange, President of the British Conference, 10 Southbrae Drive, Glasgow W. 3. Their homeward-bound plane will leave the Preswick airport (Glasgow) on Friday, June 7, arriving the same morning in Toronto, Ontario.

ILLINOIS ASSOCIATION PLANS WORKSHOP

The Illinois Association will hold its annual meeting in St. Paul, Minn., May 17-19. In addition to the usual reports and business, a workshop is being planned in which everyone will be invited to study and evaluate the overall needs of the Association. On the recommendations coming out of this workshop, a program will be formulated to coordinate all the Association resources for more vital and effective uses.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

Heaven and Hell.....25c

Divine Love and Wisdom.....25c

Divine Providence25c

The Four Doctrines.....25c

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

Preface

On a Surprising Subject

By William F. Wunsch

THE CONTINUING JUDGMENT' has been chosen for the theme of our Convention meetings in June. We shall not want to say beforehand what is to be said then. In such discussions as *The Messenger* is offering we reconnoitre the subject. We need to clear what we mean to urge under this heading, 'The Continuing Judgment.' We need to know what ground has to be cleared for ready presentation of the subject. The present article attempts only some of these introductory considerations.

Convention takes up this theme because in 1957 we are two hundred years from a judgment which we are told in our teachings occurred in 1757. Yet we are not leaving that judgment to the past. The theme is 'The Continuing Judgment.'

There are several things of which we need to be aware, I think, when we come to present the subject. We shall be using the term 'last judgment' often, and also be referring to the volume in our teachings entitled *The Last Judgment*. We need to take note of what can be called a point in public relations. In the mind of an informed Christian layman and certainly of the theologian the term and the title do not mean what he will take them to mean. In their accustomed thinking the Last Judgment is a future and final event, which they place at 'the end of history.' In our own view, of course, there will be a general judgment of all mankind, such as the Lord described in the Parable of the Sheep and the Goats. First of all, then, it should be made clear that it is not of this judgment that the book *The Last Judgment* tells, despite its title.

Secondly, for clear going, we need to appreciate the surprise and astonishment to Christian thinking which is involved in what the book does have to say and in what we shall say. What we shall be noting at Convention and what the book reports is a last judgment on a first Christian era. That could well be the full title of the book; it would then be self-explanatory, and not arouse expectations of a different subject. But let us appreciate what a demand on belief the thought makes, of a last judgment on a first Christian era!

True, a Christian and a Bible reader must know that there was a judgment on the Old Testament era, for instance. Prophets had long insisted that Israel would have to give an account of its mission and meet divine judgment. Much earlier, Moses had de-

clared that history would go well with them if they faithfully discharged their role, but otherwise not. At last John Baptist cried that a judgment was imminent. Finally the Lord saw it fall. In the Parable of the Wicked Husbandmen He rehearsed the history of how the kingdom of God had fared at the hands of the caretakers of the faith of Jehovah. The 'husbandmen' knew full well that He had spoken the parable 'against them.'

But while Christians are not unaware of a judgment on that whole religious era, they are slow to believe that a judgment could fall or could have fallen on a Christian era. Still the Lord sadly foresaw and predicted one in the discourse recorded in *Mark 13* and *Matthew 24*. In that discourse He spoke both of the judgment on Jerusalem and of a further judgment on a day in the incalculable future when the love of many would wax cold and the spiritual life fall low. Many a time in their history Christians have been painfully aware how little Christianity there was. Reforms and counter-reforms said as much. In Swedenborg's day, Wesley felt that the church was sadly bereft of spirituality. In the judgments and protests of men was no divine judgment at work? The judgment on high which the Lord predicted in His discourse on the Mount of Olives—this the book *The Last Judgment* reports not only occurred, but was witnessed. The judgment took place, it says, in the spiritual world. It took place in our year 1757; our calendar does not exist in the eternal world, and the date is the time when Swedenborg witnessed what was not an event, but a protracted occurrence or development.

Departure from Traditional

Thirdly, we need to appreciate what a departure this placing of a judgment in the spiritual world is from traditional expectation. The last judgment traditionally is awaited on earth, or at 'the end of history,' which must mean in the temporal world. The kingdom would be brought in here, the unfit cast away, and the righteous gathered into the heavenly realm. But the Scriptures place the final judgment definitely in the eternal world. Sheep and goats are assembled before the throne of glory. Where is that? But there is the closer parallel with judgment on the Old Testament era. That had for its scene in large part the other world. The Lord had in His temptations fought massive evil power from that world, and

in His ministry He had delivered from the evil power many 'captives.' He saw Satan fall as lightning from heaven. He declared the prince of this world or this evil power was judged. An epochal judgment, we have also to reflect, falls on the good and bad accumulations of an age, and these are laid up in the spiritual world; there are all the generations which have peopled the era.

For a fourth point (and this is implicitly made in the wording of Convention's theme), we need to see that the judgment which fell in the spiritual world on a first Christian era is over with there, but not here. Here it has continued. The judgment fell on life-aims that are unchristian, like the lust for power and eminence, and on a manner of 'faith' which 'saved' and yet left the individual and the world unchristianized. We would expect such a judgment to fall on a Christian era in view of the Lord's words:

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you; but whosoever will be great among you, let him be your servant.

And a faith that saves but involves no personal regeneration is another object of divine judgment.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Unregenerating belief was exposed, and the use of religion for self-rule was rebuked in the judgment of which we shall be speaking, and a more genuine Christianity was set afoot. Have there not been evidences since in Christendom of both the rebuke and the promise of this judgment? Churches have expressed repentance of the spirit of exclusiveness, of the spirit of domination, of the spirit of superiority and sectarianism. Leaders have lamented the lack of any depth of spirituality, and of world-redeeming power, in the church as a whole. Traditional teachings which did not make for the betterment of life and world have come under criticism and been passed by. The judgment has been working out in the world in many ways. In what ways it is working out must be part of a discussion of the continuing judgment.

As a continuing judgment all Christians, others too, are under it. We ourselves are, surely, who speak of it. We cannot escape history, or be separated from our Christian brethren. This may be a fifth realization for solid address to Convention's theme. We may be conscious more of the fresh start toward genuine Christianity which the judgment ushers in, but it must hold warning and rebuke for us, too. What warning and rebuke? Must this not be part of our discussion? The continuing judgment continues for us, too.

(The Rev. Mr. Wunsch, a highly competent scholar, is the pastor of the Church of the Holy City, Washington, D. C.)

SOMETHING TO REMEMBER

By Leslie Marshall

For, behold, I create a new heaven and a new earth: and the former shall not be remembered, nor come into mind.—ISAIAH 65:17.

ANSWERING a number of questions asked him by a national monthly of wide circulation as to what important scientific inventions and discoveries were to be expected in the foreseeable future, David Sarnoff, the electronics wizard, spoke of solar heat and power, cold light, translating by 'electric brains,' and numerous other marvels which seem as incredible to us now as radio did to most people fifty years ago.

Yet as wondrous as predicted material developments may be, they are as nothing compared with those new things concerning man himself to which the prophet is referring in the verse from the Word we are considering.

In fact it may be somewhat of a surprise at the outset to notice that the passage is to be found in

Isaiah rather than in the well-known words of Revelation 21:1-2, so beloved of New Churchmen. Furthermore they again appear, in substance, in that Book of the Prophets at chapter 66:22, and to complete a triad, as though the three stages of Scripture were to be represented, we find Peter instructing his early converts to 'look for a new heaven and a new earth' (II. 3:13).

Considering the intervals and the repetition, and observing the framework of it all, there seem to be represented here certain events that are typical or symbolical of the ups and downs of the average individual's life, and a lesson in what is to be remembered and what forgotten, in the experiences which base behavior, faith and vision.

After all, the whole purpose of Scripture is to help man reform, whether the instruction and exhortation be concerned with the nature of God, the life of the Lord or revelation as to what the result will be if the

individual fails to stop, look and listen, not to say move, perceive and be obedient.

The Word records much actual history between the time of Isaiah's repetition of the words of wisdom which came to him from the Lord, and that of the first century A.D. in which John recorded his revelation. Many kings of Israel and Judah had come and gone. Three times Jerusalem had been besieged and devastated, and the temple destroyed. Three times the Jews or most of them were taken into captivity within a century, so that following the founding of the Roman Empire about 570 B.C. Palestine became little more than a Roman province or dependency. Even a new temple erected by Herod was destroyed with the final sack of Jerusalem in 70 A.D., when the Jews as a nation were dispersed.

It is necessary to take these historicis into account in order to understand the meaning or true import of the continual promise that a new heaven and earth are to appear. Indeed a search even concerning historical facts related in the Word largely will reveal the lessons such accounts are intended to teach. For example, when John writes of the new heaven and earth he also goes on to tell of the 'holy city, new Jerusalem, coming down from God out of heaven.' Even the most fundamental of fundamentalists scarcely thinks this means that the apostle saw an actual city emerging from the clouds, yet how few have noted that *Isaiah* (26:12) tells us from God, "We have a strong city, salvation will God appoint for its bulwarks." And in *Zechariah* 8:3, "Jerusalem shall be called a city of truth."

It is these clues in the Word itself which confirm the New-Church teaching that "All doctrine is drawn from the letter of Scripture and is confirmed by it" (*Sacred Scripture* 50-61). Similarly such collating can also demonstrate our doctrine concerning the correspondence or relationship between natural or this-world things and spiritual or heavenly (sometimes hellish) objects, places and persons as mentioned in the Word.

So it is, surely, that the descent of the new Jerusalem, as the Bible has it, or the certain creation of a new heaven and a new earth, has reference to man's salvation, his salvaging from the moral junk yard where even what is dumped there rusts and wastes away.

This salvation or redemption is not by way of clinging to an old faith, inherited perhaps and taken for granted, nor by a periodical outpouring of confession and penitence, but is effected by new thinking according to newly admitted workable principles which emphasize usefulness, unselfishness, orderliness. This may not mean that such a change in the individual had to wait until the twentieth century. Throughout the ages, those good at heart but innocently ignorant of what really is the Lord's guidance, have recognized their lack of knowing the way to understanding God, man and the universe better, and have tried to learn the true facts about them.

Among such, those 'former things were not brought to mind,' but there was a seeking for a new concept of happiness (heaven), for a new order of things in this world's affairs (earth). This is among those matters which we are to remember, — way-marks along life's highway.

Gradually such efforts have led on. We see all about us an emerging new social order. In some quarters stubbornness, cruelty, self-indulgence still may captivate a large segment of mankind by brute force, but freedom and reason are in the air and nothing can obliterate them too long.

Thus a new concept of education, even philosophy and religion come into being, and this will be no Utopia or Eldorado but the promised 'spirit of truth' (*John* 14:17 *et seq.*) which in 1757—this being the 200th anniversary—burst through the cloudy curtain of wrong doing and ignorance, were judged as useless and never more permitted to enslave the reason and freewill, at least in Scriptural affairs.

Deliberately trying to forget anything won't work, but it won't come into mind, won't be used or followed, if replaced by something which manifestly is right, more useful, more self-effacing, more charitable. In its practical aspect this is the descent, or coming into existence, of the New Jerusalem or New Church, and this we may remember.

(Formerly editor of *The Messenger* and active in other fields of work for the Church, Mr. Marshall is now missionary minister in the Southeastern Field, making his headquarters in St. Petersburg, Fla.)

Of Interest to the Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

BRaille VOLUMES

Heaven and Hell, Grade 2, 5 volumes.

God the Creator, Grade 1½, 4 volumes.

Doctrine of the Holy Scripture, Grade 1½, 2 volumes.

Doctrine of Life, Grade 1½, 1 volume.

New Jerusalem and its Heavenly Doctrine, Grade 2, 1 volume.

My Religion, by Helen Keller, Grade 1½, 2 volumes.

Divine Providence, Grade 2, 5 volumes.

TALKING BOOKS

Why God Created Man—3 records.

The True Christian Religion (survey)—6 records.

Divine Providence (survey)—5 records.

For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman of the Committee for the Blind of the Swedenborg Foundation.

WELCOME TO BROCKTON

THE BROCKTON New Church will be the host church of the Southern Area Council of the Massachusetts Association for the Council of Ministers meetings during this year's Convention. A Board meeting of the National Alliance of New-Church Women will also be held in Brockton.

The Southern Area Council, consisting of the Bridgewater, Brockton, Elmwood, and Mansfield Societies, is sponsoring this portion of the annual sessions of the Convention, and Brockton was selected as being most central, and also because of good transportation facilities. All four societies, however, are joining together in making plans and accomplishing the work necessary to insure a successful and pleasurable Convention.

For quite another reason, it is fitting that the Brockton Church be the scene of the Council of Ministers meetings. This year is the 100th anniversary of the Brockton church building, and plans are now being made for a formal celebration of this event in the fall.

The origin of the Brockton church is also interesting, since the same person who first introduced the doctrines of the New Church to Brockton also was responsible in some degree for their introduction in Bridgewater and Elmwood. Thus, these churches have a common bond, and their joining together for this year's Council of Ministers meetings is a confirmation of this long association.

In 1820, the Rev. Holland Weeks of Abington, a Congregational minister, was convicted by his parish of heresy and banished, because he had read some of the works of Emanuel Swedenborg and had expressed publicly his acceptance of some of the doctrines. It was also necessary, as a local history published in 1886 puts it, that the Rev. Mr. Weeks 'leave town.' At any rate, up until this time, the New-Church doctrines were unknown in this area. Mr. Weeks' misfortune in Abington created much excitement in southeastern Massachusetts, and a few men in Brockton (then North Bridgewater) became curious and purchased some books to discover what these new doctrines were. Three men were convinced and accepted the doctrines. The group increased in size slowly, but in 1826, weekly Sunday meetings were started, and

in March, 1827, a society was organized.

In 1828, a hall was fitted up for public meetings in the home of Jabez Field. In 1832, the society was incorporated by an act of the 'Massachusetts General Court Assembled.' The first church building was constructed in 1835, and dedicated on January 16, 1836. This building is no longer in existence, but an almost identical building, the first building of the Bridgewater Society, is still standing in that town. The present building of the Brockton Church was built in 1857 on Main Street and in 1920, it was moved around the corner to where it now stands on Crescent Street. The pastor at the time of the construction of this building was the Rev. Warren Goddard, the grandfather of the present Rev. Warren Goddard who now frequently attends services in Brockton.

In 1907, the 50th anniversary of the building was celebrated with many festivities, and a package containing many old documents, deeds, etc., was made up with great care, and sealed with the notation that it was to be opened on January 22, 1957. The package was opened on that day after a short service following the general order of that on January 22, 1857, and a great many interesting things were found. These will be on exhibition during the period the Council of Ministers meet in Brockton. One letter in particular will interest many of our current ministers—a letter of several pages in which the writer states that, although he had been engaged as minister at a fair salary, the cost of living had risen to such a degree that it was very difficult to make ends meet, and in addition, he seldom received the amount due him.

During the short period the Council of Ministers will be in the Southern Area, a visit to 'Blairhaven' in Duxbury is being planned. This summer a camp for young people is to be operated at 'Blairhaven,' and the necessary repairs and refurbishing will be completed in time for the Council of Ministers to observe the changes.

The Brockton Society extends its cordial welcome to the Council of Ministers, and the entire Southern Area of the Massachusetts Association adds their collective voice for a pleasant, productive Convention.

HARVEY M. JOHNSON, *President
Brockton Society*

LETTERS

TWO FOCAL POINTS

To the Editor:

I am surprised by the article by the Rev. Ernest Martin on 'Is the New Church a Protestant Denomination?' Can't we present the Doctrine of Life in such a way that this question can never arise either within or without our organization?

There are two things which made the focal points would give others a different interest in our mission.

1. We teach that 'Thy Kingdom come, Thy will be done' is a prayer that we can do our part to bring into realization. This is followed by the prayer: 'Give us this day our daily bread', in which of course, we are asking for spiritual food to sustain us.

2. Throughout the Bible, reference to food is a reference to spiritual food. Therefore the community centers around spiritual food.

These concepts are so radically different from what the old churches teach, that they must be recognized as new and revolutionary—also they must be recognized as universal and not the teaching of any one denomination. If Convention could devote a substantial portion of its means and efforts in spreading this teaching, over a ten or twenty-five year period, it would have a noticeable effect on the thinking and the lives of the people with whom it came in contact.

Gordon C. Mack
Akron, Ohio

PROTESTANT, WITH RESERVATIONS

To the Editor:

The article, 'Is the New Church a Protestant Denomination?' by Ernest O. Martin is certainly something to worry about. Not long ago I was asked the old question, 'Protestant or Catholic?' I replied, 'Neither!' On another occasion I said 'Neither' and learned I just had to be one or the other, because it meant a difference in the rate of taxation. As the Catholic rate was cheaper, I may have put myself down as Catholic.

Mr. Martin can attend all the Protestant meetings he wishes, but he will find, as so many of us have, that he will not enjoy singing 'God in Three Persons, Blessed Trinity.' He will not feel happy when prayers conclude 'For Jes

'ake' or 'In the name of Thy only on, our Lord.' He will be Protestant, perhaps, but with reservations, and those reservations will nite him in the face every time.

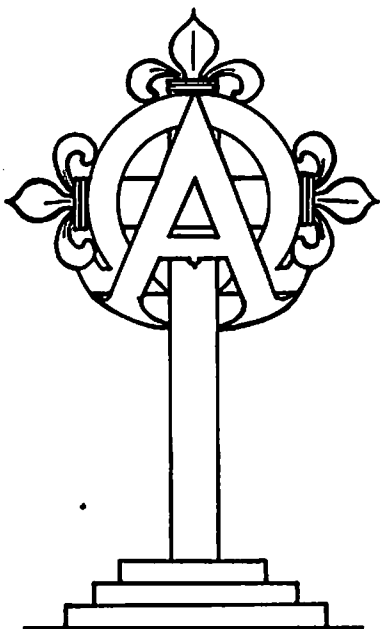
It is not the Protestant or Catholic Churches that are to be renewed or converted, but the people. The White Horse that went forth conquering will return, the Word of God indeed; but for a long time that glorious White Horse has not been seen in these parts.

L. Eric Wethey,
Montreal, Canada.

A NEW-CHURCH SYMBOL

To the Editor:

Many churches and other organizations have a symbol or trademark for ready identification. Would it not be wise for Convention to adopt a similar symbol to be used on church signs, letterheads, publications, etc.? A suggestion is given here which we hope may lead to other ideas.



The ancient symbol of the cross of Calvary at once denotes a Christian church. The extremities blossom into the fleur-de-lis which traditionally represents rebirth and resurrection. Alpha and Omega are felt to be peculiarly appropriate to the New Church, (Rev. 1:8). The steps on which the cross rests indicate the "steps unto heaven," the physical, moral, and spiritual life.

By an odd coincidence, an inquiry on the subject has just come from the Johnny Appleseed Memorial Foundation, Inc., Fort Wayne, Indiana, asking if the Swedenborgian Church has an emblem which might be incorporated into the plans for the chapel to be erected in the Johnny Appleseed Memorial Park!

F. M.
Cincinnati, Ohio

OBEY HIS WILL

To the Editor:

The reading of Leslie Marshall's article, 'Spiritualism,' in your Feb. 2 issue incites this. I quote from the next to last paragraph, first column, 'The New Church recognizes and welcomes present day findings in this comparatively new field for serious study.' Continued experimental study of human thought, searching for truth, let it lead where it will, in time reveals the inadequacy of the finite mind comprehending the Infinite Mind through the action of thought alone, and a realization that real enduring contact between the two is only through the heart of a babe, a child with LOVE, the life blood of eternal life. Love supreme for God and vicarious for all His created beings.

I have had contact with the New Church, meeting Leslie Marshall some years ago in Orange, N. J., together with the Rev. Albert Diephuis, and think that your beliefs are along with mine in general, but after seventy-five years of living among secular and religious folks, conclude that all religious organizations are inclined to exalt the intellect and its conclusions.

Dethroning the intellect and enthroning the heart is among the impossibles of the higher intelligentsia; for human reason, individual and collective, past and present, is the sole source of their beliefs, however religious they may be. To realize that one's intellectual beliefs are and ever should be relative and not absolute, requires a humble, child-like mind, ever willing to believe whatever the Father tells it.

All too many lack imagination, and are guided by the visible, mentally and physically; thus are there all the different religions, all grouped around what some one has said or what is read in a book; all second hand.

Are you, as a New Churchman, willing to change your present concepts of life, if God should ask you

to? Not that I say He will, for I do not know His mind in reference to others, but I do in reference to mine. I will change all my present beliefs in any way He desires.

John F. Miller,
Berkeley, Calif.

Hotel Accommodations for Convention

THE BILLETING COMMITTEE of the 1957 General Convention to be held in Boston, June 18 to June 24, is prepared to take care of living accommodations during that period for all who attend, including ministers, families, delegates, and other visitors. Arrangements for the first two days will be made by Brockton, where meetings of the Council of Ministers are to be held.

From Thursday, June 20, through Monday, June 24, hotel reservations may be obtained in Boston. Delegates and visitors who are not ministers or officers of the General Council are asked to make their own reservations directly with the hotel of their choice.

Hotel Bellevue—21 Beacon Street, Boston 1, Mass. (almost adjacent to the Boston Church) at the corner of Beacon and Bowdoin Streets.

Singles—\$6.75, 7.75, 8.25, 9.75.

Double bed \$10.00, 11.00, 11.50, 12.00, 13.00.

Twin beds \$12.00, 13.00, 14.00, 15.00, 19.00.

If you have a car, there will be the usual charge of \$1.50 for storage each 24 hours, plus 50 cents each way if called for and delivered. There is absolutely no 'on street' parking available on Beacon Hill, and very limited 'off street' parking.

Lincolnshire Hotel—20 Charles Street, Boston 14, Mass. Corner of Beacon and Charles Streets, 10-minute walk from the church.

Singles \$7.50, 7.75, 8.00, 8.50, 8.75.

Twin beds \$11.50, 11.75, 12.00, 12.50, 13.50, 14.00.

Same parking arrangements as at Hotel Bellevue.

1200 Beacon Street Hotel—1200 Beacon Street, Brookline 46, Mass. About two miles from Boston; 15 minutes' ride by street car to Park Street station or Boston Common, 5 minutes' walk from station to church. Parking is free here and there is no charge for children under 14 years of age at any of the hotels.

Singles \$9.00.

Double or twin \$13.00.

Extra person in room \$3.00.

The Pioneer (Y.W.C.A.)—women only—410 Stuart Street, Boston 16, Mass. 15-20 minutes' walk to Boston Church or you

(Continued on page 157)

The End of the World

By Kenneth W. Knox

ARE YOU READY for the end of the world and the coming of the Lord on the clouds of heaven with His holy angels?

I suppose that the most graphic and startling of Bible passages are those which deal with the 'coming of the Lord' and 'the close of the age.' Since the resurrection and the ascension of the Lord until now, because of Jesus' own words, men and women have scanned the skies for His return 'on the clouds of heaven' and, in spite of the Scriptural admonishment that no one—not even the angels of heaven—would know the day nor the hour, would-be prophets have continued to prophesy the close of the age and the 'coming of the Lord.'

Last year I received a letter from someone who claimed that the Lord had revealed to him, by means of visions and voices, that the 'last days' were upon us and that during the years 1956, '57 and '58 judgment would come to the Pacific Coast—in the way of fires, floods, earthquakes, and tidal waves—destroying its cities and leaving desolation and death in its wake. Along with this death and destruction was prophesied a mighty revival in which millions would be ushered into the Kingdom of God.

With development of atomic and hydrogen bombs and the reports of visitors from other realms or planets, there are many who have come to believe that the Scriptural accounts can and will find literal fulfillment by man's bringing upon himself destruction through the misuse of the powers he now has at his disposal. There is also the belief that a more advanced race of creatures from other realms or planets are even now standing by and will be on hand to rescue those who have made themselves ready.

These are but two of many concepts currently held in connection with the 'last days' and the 'coming of the Lord.'

But regardless of how you interpret them, there is no denying what the Scriptural records say and the force with which they are said. The question that arises in our minds is—how are we to understand these records? And what are we going to do to prepare ourselves for whatever may happen as these prophecies are fulfilled?

One thing to keep in mind—which has a definite bearing on how we read and understand the Bible—is the fact that, as the Word of God, it expresses and contains Eternal Truth—and it sets forth, in an objective way, laws that are universal—throughout God's creation. Thus it seems apparent that many of the scenes that are described in Scripture are scenes that actually take place in the 'realm of spirit' rather than in the realm of matter.

This explanation is not an attempt to take away the threat nor the effect of the cataclysmic scenes depicted in the Bible, but rather it is an effort to see and understand them in the light of individual and personal experience.

Regardless of what may take place in the physical world—and there is no denying that the scenes described so vividly in Scriptures could have their fulfillment in a literal manner and on a physical plane either through God-made or man-made catastrophes—our ability to cope with them resides in our spiritual growth and development, and our encouragement lies in the fact that, along with each promise of devastation and destruction, there is also a promise that the Lord and His angels will be on hand to succor and support all who turn to Him in sincerity and truth.

It is time we all realized that religion is life and that all religion is related to life. It is because men and women stand so far away from the truth, that it is necessary that a means be adopted to reach them. Hence the 'coming of the Lord' into the world—in the flesh—the bringing together of the Bible—and the use of such men as Swedenborg by the Lord.

But the laws of the Creator are universal laws and His creatures, wherever they may be, are capable of developing an awareness and an understanding that will enable them to relate themselves to the whole of creation.

No Literal Fulfillment

Because we are born into a negative world, we need rebirth into the positive life of heaven before we can see things in a proper perspective. The fact that the Bible, in many cases, describes spiritual scenes does not in any way take away their force and reality. Instead, it makes it more and more necessary that we make every effort to attune ourselves to the Lord and His Creation, so that, when the time of judgment comes (lo, it will come) we will be ready.

I believe that salvation, to be salvation, must be available to all people and at all times. I believe that we can work out our salvation in ordinary life situations—as we go about our daily tasks and fulfill our daily responsibilities and obligations. But we must 'seek first' and always the kingdom of God and His righteousness. This must be our constant goal. If we do, I am sure that we will all gradually come into an awareness of the meaning of God's Word and be prepared for whatever might befall us.

It is true that there are many things which indicate the possibility of a literal fulfillment of Scrip-

tural prophecy. But I feel sure that we must look more deeply and more closely for its essential meaning for us. Even if cosmic cataclysms occur—or have occurred in the past—even if men develop implements of war to the degree that they can physically annihilate themselves—it does not do away with the Spiritual World—the world of cause—from which the Natural World subsists, nor does it do away with the Creator—from whom both worlds have existence. There is a deeper and more personal significance in the accounts of the last days, the coming of the Lord, and the last judgment, which is vastly more urgent than the literal interpretation—because it is something that is within the power and control of the individual.

True religion is not a static thing—dependent entirely on that which has past. It is, rather, a dynamic, pulsating, growing thing—a way of living. The way of Christ promises fulness—completeness. It is for all men and women who are willing to reach out for it. It is for all who are willing to put their trust in the

BOOK REVIEW

AN INTRODUCTION TO SWEDENBORG'S RELIGIOUS THOUGHT. By John Howard Spalding. Revised, condensed and prepared for publication by Richard H. Tafel. Swedenborg Publishing Association, New York, N. Y. 235 pp. Paper, \$1.00; cloth, \$2.00. Special prices for quantity orders.

THERE ARE FEW BOOKS in the collateral literature of the New Church that are as carefully and clearly reasoned as this one by Mr. Spalding, originally issued under the title *The Kingdom of Heaven as Seen by Swedenborg*. This is in part due to the fact that Spalding's approach to Swedenborg was that of a sympathetic skeptic. Mr. Spalding was much impressed by the religious values of what Swedenborg taught, especially as this related to the life hereafter. But he failed to see that there was much evidence to support these teachings. They raised many questions in his mind for which he found no satisfactory answer. But he was early convinced of Swedenborg's honesty, and as he diligently read the Seer's works he became fully convinced of his sanity and of the rationality of his thinking. Little by little he found an answer to the questions which perplexed him. The obstacles to the acceptance of Swedenborg vanished as he came to understand better Swedenborg's system of thought as a whole.

Spalding wrote this book in order to present Swedenborg to the thoughtful reader who would undoubtedly ask the same questions as he himself had asked. The field covered in this work is extensive. To begin with, the writer considers Swedenborg as a problem, and after finding a satisfactory solution of his perplexities here, he proceeds to take up the main tenets of his teachings. There are chapters on the life

Lord and have their 'old heavens' pass away—in order that new ones can be created to take their place.

Swedenborg states that we are all judged 'according to the acts of our life and according to our thoughts and ends.' This, I believe, is essentially true and we must look for—and prepare for—the 'coming of the Lord' and the 'last judgment' within our own lives in order to understand and prepare for its manifestation on a physical and material plane.

Let Us Pray:

Open our eyes, O Lord, that we may read thy newer Word. Let thy Spirit be in the issues, events and vast upheavals of our time, that, seeing thy footsteps, we may follow and obey. Speak, Lord, to thy people a living word, whose music shall touch with hope and joy each secret sorrow of earth; and to thy glory shall be praise, O Lord our God. We ask it in thy name O Christ our Lord, the Word made flesh. Amen.

(This sermon was preached in the Wayfarers' Chapel, Portuguese Bend, Calif., Feb. 17, by the minister of the Chapel.)

hereafter, the Divine Humanity, free will, Providence, regeneration, and in fact, all of the leading New-Church teachings.

The author never hesitates to raise the questions which will naturally occur to a critical reader. Moreover, he puts the obstacles to an acceptance of Swedenborg as strongly as anyone might wish. This he follows with a rational explanation which, if it may not always satisfy the skeptic's doubts, will at least convince him that a probing and earnest study has been made.

There is no better book known to us for putting into the hands of the thoughtful reader who is interested in, yet skeptical, concerning Swedenborg's doctrines.

The job of revising this work and preparing it for the press has been ably done by the Rev. Richard H. Tafel, pastor of the Philadelphia New Church. The result is a concise and highly readable book. In his preface, Mr. Tafel points out that the difficulties experienced by the new reader are not so much a matter of language as that 'he is plunged, usually without warning or preparation, into a new thought world, and is asked to think within an entirely new frame of reference.' Mr. Tafel expresses the hope 'that it (the book) may serve as a gateway into the world of thought one meets in Swedenborg's books.'

WHAT IS YOUR CHURCH DOING

ABOUT THE EVERY-FAMILY

A-SUBSCRIBER-PLAN?

THE LORD'S PRAYER

By Dorothy B. Farnham

FIRST, before we consider the prayer itself, we need to think about the remarks made by Jesus before giving the prayer. He tells us that when we pray we are not to do so publicly as a show, that we are not to use repetitious phrases, and think that we shall be heard by the loudness and wordiness of our prayers. Before His time the heathen peoples of the world felt that the more noise they made and the oftener they repeated their prayers, the more likely they were to be heard. In contrast, Jesus tells us,

And when you pray, you must not be like the hypocrites, for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you. And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him.

Perhaps you may ask, if He knows what we need, why should we pray at all? The answer is that we need to know what we need; we need to think carefully about what we need as contrasted to what we want. Many times we do not know what we need. Only the Lord really knows, but it helps us to think about it.

The room to which we are to go to pray does not mean literally a room, but that inner chamber of our souls where we put self in its proper relationship to the Lord, and let our ordinary daily cares and thoughts sink down into our subconscious, and open our minds and hearts to the Lord's inflowing love. We must come to the realization that true prayer is not asking for things, but offering ourselves to the Lord to be used as He wills in His work in the world. Swedenborg calls prayer 'speech with God.' There is a kind of opening of man's interiors toward God, with a difference according to the man's state and according to the object of the prayer. We pray in order that we may perceive and understand what the Lord desires

for us, not what we desire for ourselves or even for others.

The prayer, as we all know, begins 'Our Father.' Let us stop and think for a moment of all that these two words imply. First, 'Our'—not yours, or mine, or his, but 'our.' This includes all people, of all religious beliefs, everywhere, regardless of race, background or even of character. It includes the evil with the good, the unjust as well as the just. And then 'Father.' Up to this time, God had been thought of in many ways, but never before as 'Father.' A human father always desires the best for his children, if he is a good father. How much more then does a Heavenly Father want good things for His children. And just as a human father must often chasten and punish his children for their wrong-doing, so our Heavenly Father must allow us to suffer the results of our own evils. The Father to whom we pray is the Lord's Divine Love, but in a human form we can see with our spiritual eyes, not a vague disembodied spirit, but a Father in heaven, not above heaven, but in heaven.

Then come the words 'Hallowed be thy name.' 'Hallowed' means revered, held in highest regard. And 'Thy name.' In the course of our Sunday-school notes one class is asked to make a notebook of correspondences, and one of those is 'Name—the essential quality of a thing.' Thy name means the essential quality of our Father in heaven. Swedenborg says, "By name here is not meant the name, but all the things of love and faith; for these are the Lord's, and these are from Him." All the heavenly characteristics which we see in each other are part of the Name of the Father, because without Him there would be no goodness in any of us. We are to reverence this goodness wherever we find it in all our associates, and in all men everywhere. We are to reverence God's laws, too, because when we reverence them we obey them and become even more His children.

'Thy kingdom come.' This, of course, does not mean kingdom in the earthly sense. What is the Lord's kingdom for whose coming

we are to pray? It is the Lord's presence in and with us, which makes us cast out our own evils, and conquer our faults, and live as He would have us do. It must come first to each individual, before it can be brought into the world at large. So when we pray 'Thy kingdom come' we are asking that the Lord may rule our hearts, our minds, and our deeds, and may make us express this rule in our outward relationships to others. This kingdom can not come as long as we hold hatreds, resentments, anger and jealousy towards others. Remember that! It is not enough to yearn for the kingdom; we must get busy and work for its coming.

'Thy will be done.' What is the Lord's will? Over and over we are told that He wants to give us His kingdom. He wants the good for us always. Then why do we suffer in so many ways? Does 'Thy will be done' mean that He sends us troubles? Not at all! It is the evil of men in the world that is the source of all sickness, trouble, disaster, etc. If we all, all men everywhere, lived according to the Lord's will, there would be no evil in the world.

'On earth, as it is in heaven.' If we are to bring His kingdom on earth, as it is in heaven, we must start by living according to His laws, by loving our neighbor as ourselves in all things, small and large. To do this we must have the Lord's help. His spiritual nourishment, therefore, is the next part of the prayer.

'Give us this day our daily bread.' This means our spiritual as well as our natural food. Our spiritual food is to be found in the Lord's Word. It is there for all of us to use whenever we feel the need, but we must pray that we may have insight to understand and apply what we read. And notice the word 'daily'—not bread enough for a week, or a month, or a year, or a lifetime, but just enough for a day. Naturally, we do not need the same kind or type of spiritual food at one time as another, any more than we do natural food. A baby or an invalid does not need the same kind of food as an active man. Therefore, 'give us this day our daily bread.' Feed us today with just enough spiritual food and understanding for our needs.

'Forgive us our debts as we forgive our debtors.' What is our debt to the Lord? Even if we

talked all day and all night, we could not begin to list all our debt to the Lord. Without Him, we would not even have life itself. Therefore, it is impossible for any one of us ever to pay his debt to the Lord. But that does not mean that we should not try with every means at our command. We are to endeavor to live as He would have us live, at all times, under all circumstances. And we are to be forgiven our debt to Him, *only as we forgive our debtors*. Remember that, and think carefully of it the next time you feel that someone has insulted or abused you, or neglected to give you the credit you feel you are entitled to. If you are unwilling to forgive your debtor, how can you expect the Lord to forgive you?

'Lead us not into temptation.' Does the Lord lead us into temptation? Never, but it appears to us that He does. It seems to us as if the circumstances which surround us, and which the Lord permits, lead us into temptation. Temptations are the sign that we are trying to live the Lord's way. If we were not, there could be no temptation. Therefore, it seems to us as though trying to live His way leads us into temptation. But it is our own evil trying to fight against our desire to live rightly that leads us into temptation.

'But deliver us from evil.' The Lord is always trying to deliver us from evil. That is His desire always. But we prevent Him from aiding us when we refuse to live according to His laws. So we must pray that we may have the strength and understanding to live always rightly so that He can deliver us from evil.

The prayer is usually ended with the ascription, 'Thine is the kingdom, the power, and the glory forever.' This seems not to be an actual part of the prayer, but it helps us to remember who it is that enables us to live, and to grow, and to learn eventually to live in heaven.

(Based on the book 'A Programme for Life' by the Rev. Charles A. Hall, the above paper was presented at a meeting of the Massachusetts Women's Alliance in Lent a year ago. The author, Mrs. Alan W. Farnham of Brockton, Mass., is recording secretary of the National Alliance of New-Church Women.)

CORRECTION

To obtain the color film, "New England Portrait No. 8," write to Association Films, Inc., Ridgeway, N. J. Postage to return the film is the only cost.

Universe Is 'Luminous'

By Helen Keller

(Excerpts from an article in a series entitled 'Lenten Guideposts' in the 'St. Petersburg Independent,' Apr. 2, 1957.)

IT IS DIFFICULT for me to answer when I am asked what are the main lessons life has taught me.

Looking deeply into my inner self, I feel that ultimately I have not been influenced by any particular 'lessons,' but rather by forces working on my subconsciousness that have borne me on an unseen current . . .

Instinctively I found my greatest satisfaction in working with men and women everywhere who ask not 'Shall I labor among Christians or Jews or Buddhists?' but say rather, 'God, in Thy wisdom help me to decrease the sorrows of Thy children and increase their advantages and joys.' Blindness and deafness were simply the banks that guided the course of my life-ship until the stream joined the sea . . .

I have caught rays of light from different thinkers—Socrates, Plato, Bacon, Kant, and Emanuel Swedenborg, the Swedish seer.

With Socrates I believe in thinking out the meaning of words before committing them to speech. Plato's theory of the Absolute strengthens me because it gives truth to what I know is true, beauty to the beautiful, music to what I cannot hear, and light to what I cannot see.

Swedenborg has shaken down the barriers of time and space in my life and supplied me with likenesses or correspondences between the world within and the world without, which give me courage and imagination beyond my three senses.

Thus I move from one philosopher to another, constructing out of a fragmentary outward environment a luminous, resonant universe . . .

Since my 17th year I have tried to live according to the teachings of Emanuel Swedenborg. By 'church' he did not mean an ecclesiastical organization, but a spiritual fellowship of thoughtful men and women who spend their lives for a service to mankind which outlasts them.

He called it a civilization that was to be born of a healthy, universal religion—good will, mutual understanding, service from all to each and each to all, regardless of dogma or ritual.

Swedenborg's religious works are in many long volumes, but their sum and substance are in three main ideas—God as Divine Love, God as Divine Wisdom, and God as Power for use . . .

My confidence in the final triumph of idealism over materialism does not spring from closing my mental eyes to the suffering or the evil-doing of men, but rather from a steadfast belief that good will climb upward in human nature while the meanness and hatred drop into their native nothingness, and life goes on with unabated vigor to its new earth and heaven.

Discovering New Worlds

It will not surprise the fans of Miss Florence Murdoch, Cincinnati, to hear that one of her drawings appeared in color on the front cover of the pictorial section of the *Cincinnati Enquirer* on Easter Sunday. In the center pages of this section five more drawings were reproduced in color, and an informal photograph of the artist at her easel and a story about her appeared on the preceding page.

Although Miss Murdoch's 50 drawings, which she entitled *Magniflora Americana*, have been exhibited in Cincinnati, New York, Boston, and St. Louis (as well as at the Fryeburg Assembly), this is the first time any of them have been reproduced in color. Miss Murdoch is able to start and stop her work readily because she uses ordinary colored pencils. She finds the flowers in woods, fields, and backyards, digs them up, and draws the picture at home making the blossom ten times its natural size. Afterwards the flowers are carefully replanted.

HOTEL ACCOMMODATIONS

(Continued from page 153)

can take subway, 2 stops to Park Street station.

Singles \$2.75 to 5.00 a night—running water.

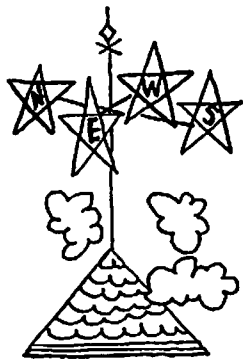
4.25 to 5.00 a night—with private bath.

Doubles (twin beds) \$8.00 with bath.

\$10.00 triples (2 singles and a cot)

and private bath.

Address any communications requesting further information about hotel accommodations to Mrs. Lois K. Jones, Church of the New Jerusalem, 136 Bowdoin St., Boston 8, Mass.



NEWS *By guest columnist,* **ARTHUR JAMES**

I think of spring as representing for many the end of a college year or graduation. Consequently I have made an attempt to gather the names of those New-Church young people currently attending college to make them and their interests known to the Church at large. These people will be the leaders in our church in the near future, and I felt you should become acquainted with them.

The list is not exhaustive, and I have not included all those who are college graduates, working, or in the armed services. If you know of such young people, the regular columnist, Carol Lawson, will be glad to hear from you. In fact, try to get in the habit of sending news items from your area in to the *Messenger*. We are sorely in need of them.

Let's start with California. In the San Diego Society the only college student is **Edmond Chombeau** who is in his sophomore year as a General Education major and Music minor at San Diego State College . . . Moving north, there are three young people presently attending college from the Los Angeles Church. **Marcela Buck** will be donning her graduation robe this June after attending State College in Los Angeles. **Theodore Diaconoff**, son of the pastor, is in his Junior year at U.C.L.A., and **Robert Garrott, Jr.** is just finishing his first year at the City College of Los Angeles.

From the Cincinnati membership, three young people are studying for degrees. **Robert Sevier** is in his fourth cooperative year at the University of Cincinnati, and he is majoring in architecture which he intends to make his vocation. (The program of alternating work and study is similar to that at Antioch College, 60 miles north of Cincinnati.) **Anna Jungshoved** is expected to graduate with honors this June from Miami University in Oxford, Ohio. She has been majoring in romance languages, and this very bright student plans on an exciting career as a translator. We know she'll be successful. Her sister, **Lise Jungshoved**, travelled a great distance to study. She is in her first year at the Newton-Wellesley Hospital Nursing

School, near Boston. After three years she will be a Registered Nurse. Lise should be well-known to most of you, having served as secretary and president of ANCL.

Another young woman planning on entering the nursing career is **Roberta Allcroft** from Kitchener, Ontario, who is studying at Stratford, Ontario. **Carol Braniff**, of the same Church plans to enter St. Mary's School of Nursing in Kitchener next fall.

Beth and **Carol Bischof**, sisters, and both members of the New York Society, are attending the same school, Bucknell in Pennsylvania, and both plan to teach. But there the similarity ends. Beth, in her junior year wants to teach elementary school, and Carol is in her sophomore year preparing for teaching secondary English. They have found time to work in the theatre at school, behind the scenes. **Carol Strath**, another New York member, is working at the Glen Cove Hospital, in Long Island and will probably enter St. John's Episcopal Nursing School in Brooklyn next fall. By my count that is four future nurses, so far!

Another prospective teacher is **Grace Hotson** who is attending Bryn Athyn Senior College. Grace, also a former ANCL officer, plans to teach elementary school in Glen View, Ill. **Gretchen Mack** is in Bryn Athyn, as well. She will finish Junior College this spring, and will enter a secretarial school in New York next fall.

Still another teacher is **Charlotte Wild** from Wilmington, Del. She will graduate in June, but is already teaching first graders at the River Road School. Choosing the popular vocation of nursing is **Carol E. Martin** who recently graduated from nursing school at the Delaware Hospital. She plans to continue her education by obtaining a college degree, which would qualify her to teach as well as carry on hospital service. **Gerry Poole**, who will graduate from the Friends' School in Wilmington this June, has received an appointment to West Point and has set his sights on a professional Army career. He deserves congratulations for this honor.

Boasting eight young people attending college is the Bridgewater Society. In alphabetical order: **Marjorie Babb**, in her first year at the University of Massachusetts, is majoring in English and probably will become a teacher. **Roger Babb** is in his first year of pre-law at the University of Michigan. **Elizabeth Belknap**, a junior at Pembroke in Providence R. I., is majoring in music. **Nathan Flood**, a senior at the University of Massachusetts has a major that is not duplicated in this column — Poultry Husbandry. He hopes to own a poultry farm of his own some day. **Oliver Hayward** is finishing his first of four years at Dartmouth College, in Hanover, N. H. A future dairy

farmer is **Arthur Leland** who is an Animal Husbandry major, also at the University of Mass. (Has anyone suggested that Arthur and Nathan combine talents?) Both Young brothers plan to enter the science field. **Donald**, a Freshman at Brown University is majoring in Chemistry and is interested in research. **Norman**, a Senior at Bridgewater Teacher's College plans to teach History and Earth Science. There certainly is no lack of students at the Bridgewater Church!

There are at least two members of the Boston Society presently attending college, excluding myself. **Mary Ann Burdett** is finishing her second year at Bates, in Maine, and **Margaret Hatheway**, her first year at the University of Mass. (a school well populated with Swedenborgians!). **Malcolm Peck** will be added to the list of college students next fall.

In Boston, though a member of the Bath, Me., New Church is **Philip Lawrence**, former treasurer and president of ANCL, who is studying at the Massachusetts College of Pharmacy. **George Dole**, also a Bath member, has been attending college for as long as I can remember and was Journal Editor. Back from Oxford, England, George is completing his Ph.D. thesis at Yale. He will enter the Theological School next fall. Making note of a Ph.D. seems a fitting way to conclude the list of college students for this issue. But by inserting mention of **Edward Hinkley**, I am able to add Harvard to the list of colleges and universities, and thus lend sophistication to this column). **Ed**, a Harvard graduate, is now a lieutenant in the Army, serving as Firing Officer at a NIKE missile site near Providence, R. I. **Edward** was extremely active in the League, having been president and Journal editor.

As for other news and notes—No less than four New-Church members will be travelling to Europe this summer. **Jimmy Ayton** of Wilmington will be going to

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England to attend an international Boy Scout Jamboree. Mr. and Mrs. Stewart S. Perry of Boston will leave soon for a trip to Europe, and Mrs. Ruth Bryant, also of Boston, will be going to Switzerland. (Carol Lawson has kept you well informed of my plans to spend most of the summer in Denmark.)

In three major instances recently, persons outside the Church have become interested in our religion. In New York, the congregation, aided by Rev. Wm. Woofenden, have participated in a campaign to increase membership. Through letter writing, telephone calls, and visits, they have more than doubled attendance during the past several Sundays. Their hard work is bearing fruit and they hope other churches will follow their example. . . Mr. and Mrs. Ethan Brown of Elyria, Ohio have travelled down to Pittsburgh on several occasions to attend Church. Although Mr. Brown is at present a member of another church, he has studied Swedenborg's writings, has presented a talk to the Society, joined the Men's Club, and he has used his professional equipment to record some of the hymns and responses for permanent preservation. I had the pleasure of meeting the Browns, and know that we can benefit from the observations of such enthusiastic people. . . Rev. Andre Diaconoff reports that once a month a 'Conversation in Philosophy,' led by himself and Dr. Hardy Hoover is held following the service. Dr. Hoover, a professor of philosophy, has become very much interested in the teachings of the New Church and the philosophy of Emanuel Swedenborg. This past winter he has been attending the Los Angeles Church and participating in these question and answer sessions. He quotes Swedenborg in his classes and recommends that his students inquire further by saying, "Swedenborg is a major philosopher, and has not been recognized at all adequately."

These are indeed extremely encouraging items, and all New-Church people should likewise take it upon themselves to acquaint others with Swedenborg, his writings, and our Church organization. These definitely prove that there are others who will respond.

Finally, this quote from the La Porte, Ind., bulletin seems appropriate: "UNCONSCIOUS OF SELF . . . Those who have most profoundly influenced the human race, like Swedenborg and Lincoln, have been unassuming, simple, straightforward, and sincere."

This was enjoyable, for me at least, and not nearly as difficult as I had expected, and in closing I want to express my appreciation to the ministers who responded to my hastily prepared letter requesting information regarding their college students. . . Anyone else like to try their hand at compiling such a column? Carol Lawson wouldn't mind in the least!

Volunteers Needed!

THE CHURCH is challenged as it has never before been challenged, not to defend its creeds or its religious form, but, as some express it, "to put a soul" into the tremendous physical and social energies which the new age has developed, to bring forth a spiritual power able to control these energies for good. The only power equal to the task is the power of the Lord Jesus Christ; the only solution of the new problems, the only guide to the new undertakings, is the Christian gospel.

The responsibility rests upon the Church to bring forth and apply the power which shall make the new world-order Christian. Especially does responsibility rest upon the Church which knows that the Lord Jesus Christ is making His second coming in the fullness of Divine power, and that His Word is the wisdom of personal and social life for men and angels. The New Church has a part in cooperation with all Christian forces; are we awake to our opportunity and duty?

It is replied, Let the Theological School furnish leaders for the work. The School desires to do its part, but the Church must provide the men. The call to the Church, as I hear it, is to select its ablest and

best equipped men and give them the best possible support and training for the tremendously important task. The task is one to challenge the courage of the bravest, and the best powers of the most able in mind and body, in education and in means, and above all, the devotion of those who love the Lord and humanity and are ready to give their lives for others. Was there ever such a call to the Church to give its strongest and its best?

The Theological School can act only as a clearing house for the ability and devotion of the Church, cooperating to the full extent of its power with the effort that the Church will make. Church and School awake and in earnest, why should there not be by next autumn twenty of the ablest young men of the Church enlisted in this service? Who will volunteer?

The above paragraphs, over the signature of the Rev. William L. Worcester, then President of the School, were recently discovered inside a School catalog dated Feb. 1919. The need of the School is just as great today as it was then. We too could use twenty volunteers for next fall.

EDWIN G. CAPON, President
New Church Theological School

Harvard Historian

Finding that Dr. Crane Brinton, Professor of Ancient and Modern History at Harvard, did not mention Swedenborg in his recently published notable "Shaping of the Modern Mind," (Mentor Pocket Books, and other editions), the Rev. Leslie Marshall wrote the author reminding him of Swedenborg's contribution, and the extensive material at the Widener Library (Harvard) regarding it. He received the following interesting reply:

I quite agree with you that I erred in neglecting Swedenborg and his influence in my *Shaping of the Modern Mind*. I can only plead that I really did cover a great deal of space and time also, and that it was difficult not to squeeze out a good deal that actually should have stayed in. Perhaps some day my publishers will give me a chance to rework the original volume which I called *Ideas and Men* and which went back to the ancient Greeks and the Near East. If so, I shall certainly try to give the reader at least a lead to the further study of Swedenborg.

In *The Messenger's* opinion this is another instance of what

New Churchmen can do in helping to make up for the manifest neglect of Swedenborg by the educated world the past two centuries. It is a situation to which the Swedenborg Foundation, particularly through its public relations counsel, the Wertheim Associates, is giving earnest attention.

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Birth, Memorials

BIRTH

HAAG—Born. April 9 to Mr. and Mrs. Edward Haag, Brooklyn, N. Y., a daughter, Stefania Marta. The baby is a granddaughter of the Rev. and Mrs. Bjorn Johansson, Cincinnati.

MEMORIALS

SCRIVEN — Ida Elnora, beloved wife of Bernard E. Scriven, the Bronx, N. Y., passed into the spiritual world Dec. 2, 1956. The interment was at Woodlawn cemetery, N. Y. She was 83 years of age.

Mrs. Scriven was born in Hamilton, Ontario, also the birthplace of her husband. They were married in 1930. In earlier years both were members of the James Street Baptist Church in Hamilton which they thank for their Christian training.

As Mr. Scriven has been a student of Swedenborg for the past 40 years, he and his wife desired a spiritual marriage. Their faith in Swedenborg's writings became mutual. He says they became sincerely happy in this belief. Reading the Bible and Swedenborg's works daily, built up a love and devotion between them that disregarded age and far surpassed worldly natural affection. To them at least it was evident there can be a conjugal union with 'a peace that passeth all understanding.'

Though now parted from his wife, Mr.

Scriven experiences comfort from Swedenborg's statements that the spiritual world is all around us and that there is 'thought extension' into that world.

WILLIAMS — John Chauncey Williams, Richmond and Warrenton, Va., who died of a heart attack on Jan. 23, was for many years an interested student of Swedenborg's Doctrines, and a contributor to the work of Convention.

Mr. Williams attended the University of Virginia, and was a former partner in the Warrenton insurance firm of D. H. Lees and Co., Inc., which he helped to organize in 1930. He was the first secretary of the Virginia Gold Cup, when the steeplechase group was organized in 1922, a former Master of the Casanova Fox Hunt, and co-Master of the Warrenton Hunt. He was a member of the Commonwealth Club of Richmond, of the Society of the Cincinnati, and the Metropolitan Club in Washington, D. C.

He is survived by his wife, Elizabeth Spilman Williams, two daughters, a son, and two sisters.

For many years Mr. Williams contributed regularly to the work of the Board of Missions of the New Church. When he learned of the radio program at St. Petersburg, Fla., he made a specific annual contribution to assist in this work, for he was convinced of the importance of this method of disseminating the Doctrines.

THE FINAL JUDGMENT and the CONTINUATION

by
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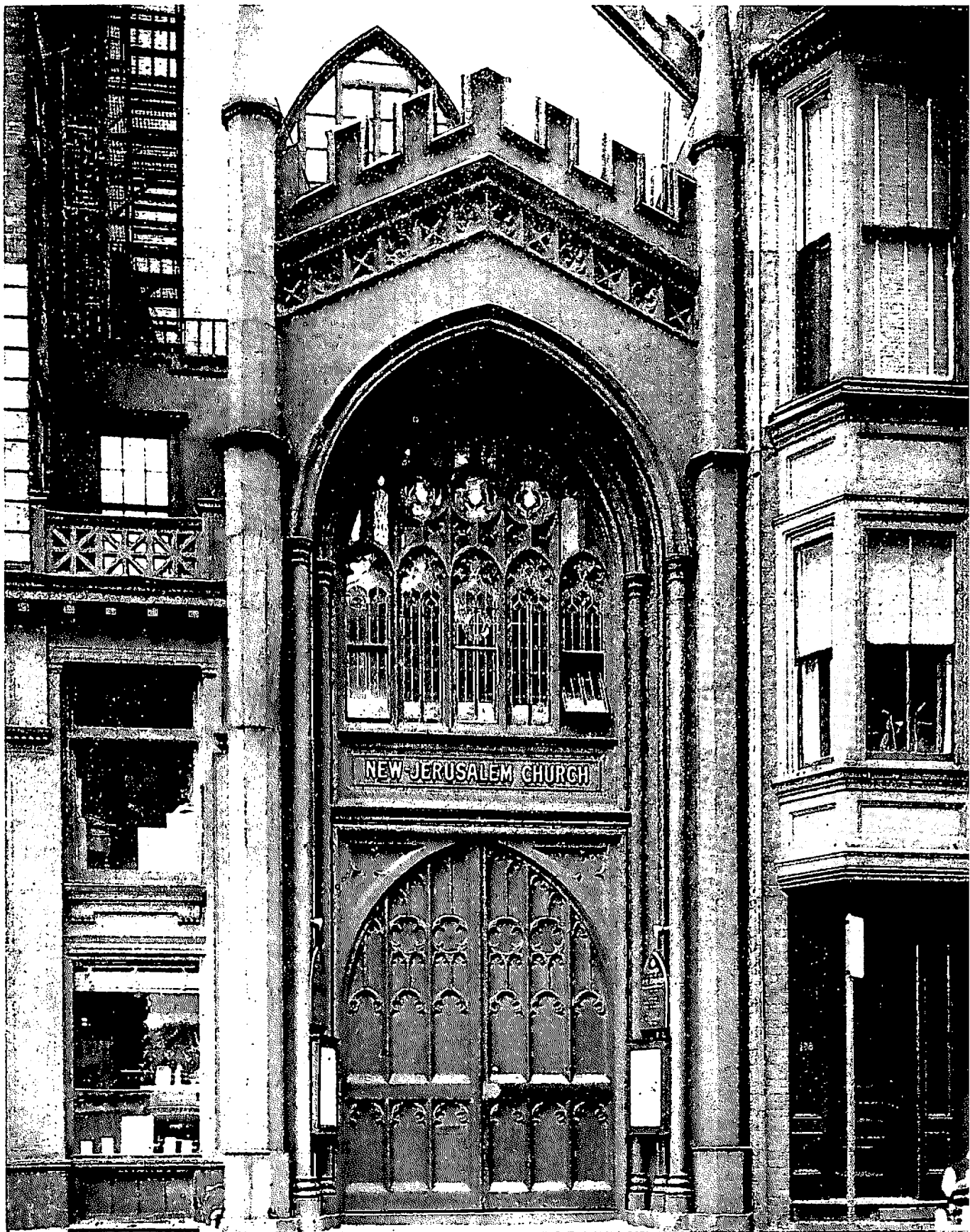
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GUEST EDITORIAL

Lesson from History

"Some trust in chariots, and some in horses."

*"He delighteth not in the strength of the horse: he taketh not
pleasure in the legs of a man."*

THE SPARTAN STATE was aristocratic and military. The whole
education of the Spartan was designed to make him an efficient
soldier. Obedience, endurance, and military success were the
ends in view. Nowhere else was the individual so thoroughly sub-
ordinated to the interest of the state.

The state took into its own hands the education of the young. Weak
and deformed infants were left to perish in a ravine of Taygetus.
Healthy children at the age of seven were taken from their homes to
be trained in the arts of war. Girls were separately drilled in gym-
nastics that they might be as hardy as boys. The Spartan men fed at
public tables and lived in barracks, making only occasional visits to
their own homes. There was very little education other than for war,
and even an adequate history of Sparta cannot be written because
they did not produce enough written data.

Spartans—those born in Sparta of free Spartan parents—were not
allowed to engage in trade or manufacture. The cultivation of the
fields and other necessary labor was done by slaves, and what goods
they wanted were obtained by conquest and plunder. There was an
attempt to equalize property on a communistic basis, but this did not
work out. Government was absolute and secret, and the citizens never
were summoned to discuss measures but only to be informed of the
will of the government.

As a result of this regime Sparta rose for a time to be the dominant
power in Greece. But in spite of its experiment in eugenics the popu-
lation of Sparta declined to one thousand in Aristotle's day and in 224
B.C. to seven hundred, and Sparta faded away as a nation and as a
power.

The Spartans because of their training were stupid, cruel, dishon-
est, and corruptible. They produced no great statesmen, artists, think-
ers, or great works of any kind. They were the boors of the Grecian
world.

Athens through most of its history was a democracy. It was based
on slavery, as were the other nations of that time, but its officers were
elected by popular vote or chosen by lot, and could be deposed by vote
or by lot. In this 'free' society commerce and trade developed and
Athens became the center of wealth, refinement, and luxury, and pro-
duced statesmen, writers, artists, and philosophers without rival in the
ancient world, and left a heritage to instruct and delight mankind
through the ages.

And even when finally defeated by overwhelming numbers, Athens
continued to live in her literature and monuments, became the teacher
of her captors, and through the development of science and philosophy
prepared the world for the reception of Christianity.

All this happened more than two thousand years ago, but after
nearly two thousand years of the Christian era have we learned the
lesson?

*"Not by might, nor by power, but by my spirit, saith the Lord
of hosts."*

—LOUIS A. DOLE

RESTORING COMMUNICATION

By Andre Diaconoff

IT IS OF VITAL import for our religious thought that we find the wider and deeper concept which is in the words: 'the Divine judgment.'

That expression describes an act of the Lord, but more than a single act. It tells of a continuing process as well. His truth is deeply engaged in the process; it operates and guides it; His truth searches the conscience and the actions, it tests the motives, past decisions and convictions of man. "And I saw the dead, small and great, stand before God," says the *Book of Revelation*, "And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (*Revelation* 20:12). But His truth even as it is engaged in judgment is never separate from His love. It is never truth-alone. The process is full of His purpose to save life.

In the gospel story there are several passages that tell of judgment in which both Divine truth with it clarity and awareness, and Divine love with love's unfailing concern and purpose for life come to expression.

When Samaritan villagers refused hospitality to Jesus and to His group, "His disciples James and John said, 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?' But He turned, and rebuked them, and said, 'Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.' And they went to another village" (*Luke* 9:51-56). That whole brief story, including its closing words, is highly significant. Indeed, does not the concluding sentence tell of the way His judgment was fulfilled in that particular instance, and through it all how His love guided His thought?

Another time His words of judgment ring with the accent of Divine love and concern: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (*Luke* 19:41-42).

In the gospel of Luke and in the gospel of Matthew is recorded also this other word of the Lord spoken on Jerusalem: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Be-

hold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (*Luke* 13:34-35; and *Matthew* 23:37-39).

You recognize in those utterances the same tone as in some passages in the books of the prophets: "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me" (*Isaiah* 63:5).

Love and Judgment Joined

The thought that Divine love and concern join with truth and speak through truth in judgment does not just soften the concept of judgment, but clarifies it. No definition of Divine judgment is accurate that leaves His purpose out of consideration.

Could it not be said that His judgment pursues the same purpose as His incarnation, and particularly as His directing spirit in the choices He made in the midst of His earthly trials and combats, when 'He was tempted in all things as we are'?

While He lived in the world the Lord was in continual combats of temptations, and in continual victories, from a constant inmost confidence and faith that because He was fighting for the salvation of the whole human race from pure love, He could not but conquer. . . . From the love from which any one fights it is known what his faith is . . . for the love itself for which he fights is his faith. . . . But in all His combats of temptations the Lord never fought from the love of self, or for Himself, but for all in the universe, consequently, not that He might become the greatest in heaven, for this is contrary to the Divine love, and scarcely even that He might be the least; but only that all others might become something and be saved (*Arcana Coelestia* 1812).

In the strife He endured there was Divine and epoch-making judgment, and the inner spring of it was 'that men may be saved.'

Again here is a strong passage in *True Christian Religion*; as you read it note how the victory the Lord won is associated with new freedom of communication between Himself and the human race:

The Lord came into the world chiefly for two things, to drive away hell from angels and men, and to glorify His human nature. For, before the Lord's coming, hell had so increased as to infest the angels of heaven and, by interposing between heaven and the world, to intercept the Lord's communication with men on earth; in consequence no divine truth or good could pass from the Lord to mankind. Consequently, the whole human race was threatened with destruction and damnation; and the angels of heaven could not long have continued

in their purity. In order therefore that hell might be driven back and the impending damnation be averted, the Lord came into the world, subjugated hell, and thus opened up heaven; so that He might afterwards be present with men on earth, and save by regeneration those who live according to His commandments; for regeneration is the same thing as salvation (*True Christian Religion* 579).

Deeply then the judgment the Lord initiated offers a way of clarification, and serves as a means to re-establish communication between Himself and mankind. Man is not the passive receiver or object of it merely, but an active participant. He is summoned to cooperate in it to help to bring order into the household of life.

Between the Divine Mind and the mind and life-experience of mankind there had come a dark and confusing cloud. Any human being who is a parent or an educator knows the force of the desire to communicate with the child. To paraphrase the gospel words, if we who are evil know how strong such a desire can be, how much more our Father who is in heaven.

Responsibility to Choose

The cloud that interferes with such communication constitutes the occasion for judgment. To re-establish the communication is one of the first goals of judgment. No one man in the world could be said to be accountable of himself alone, in the feebleness and the limited character of individual experience, for the cloud being there. And no finite man can disperse the cloud alone. But the cloud affects every individual and all human life. And every human being has the responsibility to choose and to act in his time on the issue whether he will make the cloud more dense or lighter.

The Lord Jesus Christ won for every man that freedom and the spiritual opportunity to choose, together with strength to turn to Him. Here then is the secret of such deep-welling utterance as in this word of the Lord in *John* 12: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

Can we, for our part, make any progress in our understanding of the concept of Divine judgment, and not observe with gratitude and reverence the coming liberation in communication between the spiritual and the natural levels of life in our day?

On the spiritual level man knows his fellows and himself more clearly in the light of the eternal and uniting elements, which make for humanity, but which do not originate with any segment of mankind as their special invention, artifact or possession; those elements stem from the Lord God and are His in origin, as is all life. Furthermore the spiritual level is not still; 'faith, hope and love' are not frozen absolutes, like some heavenly unscalable mountains. The rhythm of the spiritual is in creation and regeneration. On the natural

level man is confronted with the ever recurring, yet ever changing situation in terms of mental and bodily activity, calling for practical decisions. And the spiritual comes down to this natural level urging to be used here.

As the Lord by His Word dispels the cloud, and as His judgment wins for man a clearer and clearer communication, and freer action, a twofold progress takes place: Man sees and recognizes the spiritual realm, and Man finds the natural more meaningful and useful by that higher light.

Do we not recognize both lines of advance in the new use of the Bible, with the insight that the knowledge of correspondence helps us to gain?

The day in which we are blessed to live is witnessing that progress, even though it be in a stumbling and strident way. The direction now and again appears reversed, lost, then rediscovered and followed.

Any clearer communication between men and groups of humanity is gain as it is rightly interpreted, understood and brought into daily use. Any clearer communication, whether it be in an individual between his soul, mind and bodily life, or in larger realization, as between nations, races and cultures, is a promise of more life, a seed of growth in good will, in understanding and intelligent order, in beauty and usefulness.

But there remains this constant condition: We need to recognize and to cooperate actively with the judgment which the Lord is carrying forward. We are responsible cooperators. And our responsibility is to welcome, to defend and to aid communication in good will, in truth, in usefulness, to bring forward the living correspondence between the new heavens and the new earth.

Correspondence must indeed stem from His Word to become more and more the treasured wisdom of humanity. The channels are being cleared. A small beginning has been made. It is for man to learn to listen, then to make response, to take part in the conversation of the Lord with heaven and earth.

(The Rev. Andre Diaconoff is pastor of the New-Church Society in Los Angeles, Calif.)

Our Cover

The picture on the cover is of the doorway of the beautiful New Church in Boston, where Convention meetings will be held June 20-23.

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Wonder, Think and Ponder

By Harvey M. Johnson

CONVENTION'S THEME for this year is one that should have universal interest. It is particularly well fitted to our 'atomic' era. It is not something abstract—we are all taking part in 'God's Continuing Judgment.' Thus, when we think of the world, or the Church, or our personal lives, we must first relate our conclusions to this fact, before we can make an intelligent appraisal or a sensible answer.

As New Churchmen we have the advantage of Swedenborg's experiences. We have in our libraries the fruit of his work as a Servant of the Lord Jesus Christ. But this only places a greater responsibility on us to make use of the knowledge we have been so fortunate to receive.

In order to do full justice in considering our theme for this year, then, it is necessary that we first understand in what manner the Final Judgment took place. To do this will require study by most of us, of those parts of Swedenborg's works which deal with this subject. Only then can we approach the subject of 'God's Continuing Judgment' properly prepared.

After the proper preparation, we can ask ourselves 'How is God's Continuing Judgment affecting the world?' Of course, no simple answer will be forthcoming. However, we will readily see that certain major facts stand out when the over-all condition of life in the world today is measured against what it was prior to the fateful year 1757.

One of the sub-titles of our theme this year concerns the effects of 'God's Continuing Judgment' in the Church. All of us are aware that when Swedenborg wrote of the New Church he was not referring to our organized church. In considering this aspect of our theme we must be careful not to overlook the changes which have taken place in all churches everywhere. To look at only one segment of the Christian Church would be valueless. We must keep our sights on the Church as a whole if we are to see what really has happened or is happening. This does not mean that we must avoid observing the results and changes in our own Church. To the contrary, since it is more familiar to us, it merely means that we must be careful that we do not get lost and cannot see the trees for the forest.

Another sub-title to this year's theme takes up the effect of 'God's Continuing Judgment' in our lives. Here we may think of our personal life, and perhaps try to compare it with what we know about life in the past. It will be difficult to cull the real and

spiritual part of our lives from the shiny chromium-plated life of today and to compare it to the dull pewter life that we are prone to imagine was yesterday's. Here we shall have to be doubly on guard. Here we shall have to separate imagination from fact.

In the booklet we have received from Convention outlining the theme for this year, we can see that many people have spent much time and effort in trying to bring to our attention its importance. They have, in addition, tried to point out the various questions we must consider.

We can read the booklet, and then toss it aside, or we can begin to wonder, and think and ponder. We can discuss it with our friends, and we can bring it before the various organized groups within our societies. The important thing is that we have something this year that is an inspiration to everyone. If we will make the effort, we can reap the harvest.

(Mr. Johnson is an active layman now serving as President of the Brockton Society, and Pres. of the Massachusetts Assoc.)

Convention Program June 18-23, 1957

Theme: God's Continuing Judgment

All events on Eastern Daylight Saving Time

BROCKTON PROGRAM

Tuesday, June 18

9:30 a.m. Sanctuary. Worship:

Rev. Robert L. Young, San Diego, Calif.

10:00 a.m. Parlor. Council of Ministers Executive Session

11:00 a.m. Association of New Church Ministers' Wives

Bryant Hotel, 33 West Elm Street

12:15 p.m. Vestry. Luncheon for ministers and their wives.

1:15 p.m. Parlor. Guest speaker, Rev. James H. Burns director, Departments of Pastoral Services and Social Relations, Massachusetts Council of Churches. Topic: "Some Blunders to Avoid in Counselling."

2 to 5 p.m. Council of Ministers Executive Session.

6:30 p.m. Alumni of the New Church Theological School Dinner Meeting at the Elmwood New Church, corner of Routes 18 and 106, East Bridgewater. "The Kind of Ministry We Seek." General discussion.

Wednesday, June 19

9:00 a.m. Sanctuary. Worship:

Rev. Thomas A. Reed, Newtonville, Mass.

9:15 a.m. Parlor. Council of Ministers Executive Session.

11:00 a.m. Association of New Church Ministers' Wives
Bryant Hotel, 33 West Elm Street

12:15 p.m. Vestry. Luncheon for ministers and their wives.

1:15 p.m. Ministers leave for Blairhaven.

2:00 p.m. Parlor. National Alliance Executive Board.

- 2 to 4 p.m. Blairhaven. Council of Ministers Executive Session. 3 p.m. Shop Talks.
- 5:00 p.m. Picnic supper for ministers and their wives.
- 8:00 p.m. Sanctuary. Public Meeting of Council of Ministers. Devotional Service: Rev. Ernest L. Frederick, Fort Lauderdale, Fla.
Topic, "God's Continuing Judgment."
- 9:15 p.m. Social hour in the vestry.

BOSTON PROGRAM

The meetings, unless otherwise indicated, will be held in the Boston Church of the New Jerusalem, 136 Bowdoin Street, near State House.

Thursday, June 20

- 9:30 a.m. The General Council, 16 Ashburton Place, Conference Room.
- 9:30 a.m. Sanctuary. National Alliance of New Church Women. Business Session.
- 11:00 a.m. Discussion of Convention Theme, "God's Continuing Judgment."
In the Bible: Miss Dorothea Harvey, Boston, Mass.
In the World: Mrs. Othmar Tobisch, San Francisco, Calif.
In Our Lives: Mrs. Robert L. Young, San Diego, Calif.
- 12:30 p.m. National Alliance Luncheon, Chipman Hall.
Speaker: Mrs. David P. Johnson, Kitchener, Ont.
- 1:30 p.m. Sanctuary. American New Church Sunday School Association. Business Session.
- 1:30 p.m. The General Council, 16 Ashburton Place, Conference Room.
- 3:00 p.m. American New Church League Executive Committee. Room 6, New Church Theological School, Cambridge.
- 7:30 p.m. Sanctuary. Opening of the General Convention. Worship Service: Rev. Richard H. Tafel, Philadelphia, Pa., Chairman, Council of Ministers.
- 8:00 p.m. Annual Address by the President, Rev. David P. Johnson, Kitchener, Ontario.
Welcome by Mr. Harvey M. Johnson, President Massachusetts Association, and Rev. Antony Regamey, Pastor, Boston Society.
Greetings from abroad. Report of Credentials Committee.

Friday, June 21

- 8:00 a.m. Sanctuary. Early Communion. Rev. John Zacharias, Vancouver, B. C.
- 8:30 a.m. National Alliance Board. Bellevue Hotel.
- 8:30 a.m. Board of Managers New Church Theological School. New Church Center (Bookroom).
- 9:30 a.m. Sanctuary. Opening Worship. Rev. John C. King, Boston, Mass.
- 10:00 a.m. General Convention Business Session.
- 10:15 a.m. Report of the Credentials Committee.
- 10:00 a.m. American New Church League. Business Session. New Church Theological School, Cambridge.
- 10:45 a.m. General Convention. Report of Committee on Nominations.
Nominations from the floor.
- 12:00 noon Inspirational Address. Rev. Samuel H. Miller, Minister, Old Cambridge Baptist Church.
Topic: "The Church Under God."
- 12:00 noon New Church League Luncheon. New Church Theological School, Cambridge
Speaker, Rev. Alfred Regamey, Lausanne, Switzerland.
- 12:45 p.m. General Convention Luncheon. Chipman Hall, Tremont Temple.
- 2:00 p.m. Sanctuary. Forum on "Accounting for Our Talents."

- 3:30 p.m. Break-off into discussion groups. Places to be announced. Report in Sanctuary 4:30 p.m.
- 5:00 p.m. Sanctuary. Council on Social Action.
Guest Speaker, Mrs. Daniel Farber, Women's Department Representative, Congregational Conference State Social Action Committee.
Topic: "Social Action in the Local Church."
- 6:00 p.m. Lay Fellowship of the New Church
Dinner Meeting. Place to be announced.
- 8:00 p.m. New Church Theological School Chapel, Cambridge. Board of Home and Foreign Missions. Public Meeting. Mr. Philip Alden, Chairman of the Board, presiding.
Worship Service, Rev. Antony Regamey
Speaker: Rev. Alfred G. Regamey of Lausanne, Switzerland.
Farewell to Rev. Chung Sun Lee of Korea.
Presentation of Mite Box Offering by National Alliance.
- 9:30 p.m. New Church Theological School. Social Hour sponsored by National Alliance.
- 9:30 p.m. American New Church League Record Hop. Newtonville Church Parish House, Highland Ave.

Saturday, June 22

- 8:30 a.m. Sanctuary. Meditation. Rev. Henry C. Giunta, Cleveland, Ohio.
- 9:00 a.m. General Convention Opening Worship, Rev. Immanuel Tafel, Chicago, Ill.
Memorials for deceased ministers and workers.
- 9:30 a.m. General Convention Business Session.
- 9:45 a.m. Final Report, Credentials Committee.
- 10:15 a.m. Election of Officers, Boards and Committees.
- 10:30 a.m. New Church Theological School. American New Church League Business Meeting.
- 12:30 p.m. Adjournment of Convention Business Sessions. Brief Service: Rev. Edwin G. Capon.
- 2:00 p.m. Board of Home and Foreign Missions. 16 Ashburton Place, Conference Room
- 2:00 p.m. Trustees of the National Church. Pastor's Study.
- 2:00 p.m. Swedenborg Philosophical Centre. Meeting of Members, New Church Center (Bookroom).
- 3:30 p.m. Free time.
- 6:30 p.m. Convention Banquet at Hotel Vendome, 160 Commonwealth Ave.
Master of Ceremonies: Mr. Randall W. Weeks
American New Church League Ceremony of the Keys and Shaw Trophy.
Address by Rev. David P. Johnson, President of Convention. "The New Church is Home Everywhere."
Orchestra: Dancing

Sunday, June 23

- 9:00 a.m. Trustees of Pension Fund, New Church Center, (Bookroom)
- 9:30 a.m. Managers New Church Theological School, 16 Ashburton Place, Conference Room.
- 10:30 a.m. Sanctuary. Convention Service of Worship (Immediately after which Convention will stand adjourned.)
Investitures of General Pastors
Sermon by Rev. Clayton Priestnal, Baltimore, Md.
Title: "Leaves From The Book of Life."
The Sacrament of The Holy Supper.
- 1:00 p.m. Board of Missions Dinner Meeting.
(Place to be announced.)

Monday, June 24

- 9:00 a.m. General Council. 16 Ashburton Place, Conference Room.
- 2:00 p.m. Concluding Session of General Council.

SEARCH FOR SECURITY

By Immanuel Tafel

Lord, to whom shall we go?—JOHN 6:68.

MANKIND TODAY is consciously or unconsciously searching for security. Will the existing economic system endure, or will another rise and take its place; will civilization itself be long continued in the face of present threatening foes? Will religion, and all that it teaches, gradually pass? All these questions rise in men's minds, leading to untold differences of opinion and controversy.

And notice that religion itself has not escaped this universal feeling of insecurity. In a world of disorder men question the existence of God, a Being of Order Itself. They question the use of prayer and the purposes and plans for human life which come to us through God's Word. There is a tendency to place the blame for religion's seeming futility entirely on the clergy, but many other factors intervene. In an address to ministers, Dr. Walter Horton said that there was something lacking in Protestant preaching today,—and it is the voice of certainty. Dr. J. D. Jones, popular English preacher says, "The complaint I often hear about modern preaching is that it is so hesitating, dubious and uncertain." In an intensely interesting article, 'Anchorage in a World of Change,' Dr. Ross of the University of Iowa writes, "Youth needs external authority to say to it, this is right and that is wrong . . . I do not think that I am mistaken in believing others too need this conviction of an absolute morality and an authoritative voice outside themselves to keep their bearings in the flux of modern life."

Where Find Authority

Some people are finding this authoritative voice in the Catholic church. Dr. Horton tells of a friend living in New York who had heard all the great Protestant preachers. They preached able sermons but they had no definite, authoritative message. In despair he went to a Catholic church. There he heard the voice of authority. It met his needs and he became a Catholic. But is this answer the only truly Christian one? Is there not an authoritative voice for Protestantism? Protestantism is a protest against Catholicism, of the individual against a machine, of spirit against vested interest. We say that the voice of authority for Protestantism is the voice of God, and not that of an institution. But how can we know what God has spoken? "God, who in many parts and in many ways, spake in times past unto the fathers by the prophets, has in these last days spoken to us in His Son."

Jesus as the Christ of God spoke words of eternal life unto us—as the living truth dwelt among us. Religious certainty, therefore, rests upon an authoritative presentation of God's words as found in the inspired books of the Bible. Such faith is a living, personal thing;—as living and as personal as the first outburst of Peter when he said, "Thou art the Christ, the Son of the Living God." Or when Jesus asked the twelve, "Will ye also go away?" and Peter answered, "Lord, to whom shall we go? Thou hast the words of Eternal Life."

There was real power in Jesus' teaching because He spoke the words of truth and claimed the authority of God in His preaching. The effect upon the people was one of astonishment. They asked how He, a Galilean carpenter, could speak with an authority greater than the rabbis. To the Jews there was only one kind of learning, namely, theology—and there was only one road to it, the schools of the rabbis. He had not attended these. Among the Jews a rabbi's teaching derived authority from the fact of its accordance with tradition—that it accurately represented what had been received from another great teacher, and so upward to Moses and thus to God Himself. On this ground Christ claimed the highest authority. His doctrine was not His own invention but was of God, the eternal truth. Everyone who, in his soul, felt drawn to God, each one who really 'willeth to do his will,' would know, concerning this teaching, whether it be of God or of man.

The situation was really a dramatic one. They had come to a parting of the ways. Many left Him when He claimed to be the Messiah—the Bread of Life. It had to be decided whether Jesus was the Messiah. His works, in spite of what the Pharisees said, seemed to prove it. Yet He seemed to strike at the very core of Judaism in His attack upon traditionalism. Religion, He told them, was something over and above the ritualistic ordinances. The Jews could not cast aside their set ways of thought; they could not understand that Jesus was instituting a new religion to take the place of the old covenant. Now, religion was to be a matter of the spirit; previously it had been represented or pictured by the rituals of the Jewish Church. Those who could not make the necessary adjustment left Him, and because it was the parting of the ways, it was the hour of decision. Jesus so clearly set forth the highest truth concerning Himself. Because these

(Continued on page 173)

The Grand Alliance

National Alliance Officers 1956-1957

—Edited by Perry S. Martin

President.....	Mrs. Stewart Poole, Wilmington, Del.
1st Vice-Pres.....	Mrs. Richard Tafel, Philadelphia, Pa.
2nd Vice-Pres.....	Mrs. Robert Young, San Diego, Calif.
3rd Vice-Pres.....	Mrs. Harold Berran, Brooklyn, N. Y.
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Corresponding Sec.....	Mrs. William Bowyer, La Porte, Ind.
Treasurer.....	Mrs. Horace Blackmer, Boston, Mass.
Mite Box Chairman.....	Mrs. Alan Rearick, New York, N. Y.
Religious Chairman and Chaplain.....	Mrs. Paul Dresser, Boston, Mass.
Round Robin.....	Mrs. Louis Dolc, Bath, Maine
Publications.....	Mrs. Ernest Martin, Wilmington, Del.
Nominating Committee Chairman.....	Mrs. David Johnson, Kitchener, Ont.

WHEN THE PRESIDENT of the General Convention embarked for Europe on April 30, he was accompanied by his wife, Elizabeth Langshaw Johnson. Because of your generous contributions, we are able to send Mrs. Johnson as the official representative of our National Alliance.

She carries the message of our work and takes greetings of friendship to the women of many New-Church societies in England and on the Continent.



Elizabeth Johnson

The Rev. Mr. and Mrs. Johnson planned to arrive in London on May 6. Their first night in England would be spent at Woodford, which is a short distance from London and the location of the British New-Church Theological

School. From London they would travel to Paris, Lausanne, Zurich, Vienna, Berlin, Copenhagen, and Tralleborg and Malmo, Sweden. They expected to arrive in Stockholm on Monday, May 20, and on May 22 to fly back to London.

In London the Johnsons were invited to be the guests of Sir Thomas and Lady Chadwick and of the Rev. and Mrs. Claud Presland. Mrs. Johnson was asked to present prizes to the children of the Anerley Church in London. Mr. and Mrs. Johnson then plan to attend meetings of the British Conference, starting on May 27. They will stay at the home of Mr. E. Monk in Cheshire.

The following week will be spent in Scotland. From Glasgow they will leave by plane at 12:15 a.m. on June 7, arriving in Toronto at 10:15 that same morning. We are proud to send Elizabeth Johnson as our envoy and look forward to hearing about her journey at Convention.

LETTER FROM LEONORE

On to Convention!

I hope many of you will be able to be in Boston for Convention. The lovely Boston church sanctuary has been re-decorated for the occasion. We promise you interesting and inspirational meetings on Alliance day, Thursday, June 20. Business will be reduced to a minimum. We will have three speakers who will talk briefly on the Convention theme, 'God's Continuing Judgment.'

Miss Dorothea Harvey, formerly an instructor in Bible at Wellesley College, will speak on 'God's Continuing Judgment in the Bible.' Mrs. Othmar Tobisch, a past president of the National Alliance, has chosen 'God's Continuing Judgment in the World.' Mrs. Robert L. Young, one of our national vice-presidents, will speak on 'God's Continuing Judgment in our Lives.' For those who do not have the opportunity to attend these meetings, we will print the talks in an Alliance issue of the Messenger.

After luncheon, we will have the opportunity to hear Mrs. David P. Johnson speak to us about her trip to England and the Continent this spring. In place of the traditional Thursday afternoon Alliance Tea, the Massachusetts Alliance will be hostesses at a social following the Board of Missions meeting on Friday evening.

This will give you an idea of what to expect on Alliance Day. I look forward to seeing as many of you as possible and hope that every Alliance will send at least one delegate.

Leonore D. Poole,
President

An Explanation

We regret the delay in the sending out of the issue of April 27 to the members of the Women's Alliance. The shipment of these extra copies was made in good time by the printer; but due to some error on the part of the transportation company, these were unloaded in Fort Wayne, Ind., and left there for nearly a week. Only after much telephoning did we succeed in locating them.

Ministers' Travel Fund

Some years ago a Ministers' Travel Fund was established to make certain that no minister would be forced to absent himself from the sessions of the General Convention because of a lack of money to cover the expenses of transportation.

This most useful Fund was very ably administered for many years by the Rev. Charles Harvey and his successor, the Rev. Paul Sperry. In a quiet way contributions were solicited from a limited number of members who found this a particularly satisfying way of serving the Lord's New Church.

Several of our societies are still unable to assume the full burden of expense involved in sending their ministers to Convention, so each year requests for assistance come to the chairman of the Fund.

Since our Church groups are widely separated and our ministers live and work in relative isolation, it is doubly important, therefore, for them to enjoy at least once a year the privilege of associating with other New-Church ministers and members from all parts of the country.

Your aid in maintaining this Fund will be greatly appreciated. To enable some New-Church minister to experience the joy and inspiration of the meetings of Convention, please send a contribution to the Treasurer of Convention, Mr. Albert Carter, or to the present chairman, the Rev. Clayton Priestnal, 3800 Green Mount Ave., Baltimore 18, Md.

Johnny Appleseed

September 26 will be proclaimed Johnny Appleseed (John Chapman) Day by Indiana's governor, Harold W. Handley, and Ohio's governor C. William O'Neill. It is expected that a large gathering will be held in Fort Wayne, Ind., on that day in connection with the dedication of a Johnny Appleseed Memorial Park. H. Kenneth Dirlan, Mansfield, Ohio, head of the Richland County Historical Society, together with Dr. J. W. Montgomery, director of the Columbus Area Council of Churches, and Mr. E. L. Wertheim, publicity director for the Swedenborg Foundation, are preparing a program for this day. There will be radio and television programs in connection with the celebration. It is expected that the governors of Pennsylvania and Massachusetts may also take part in the ceremonies honoring this pioneer New-Church Missionary.

TWO SETS OF BOOKS

MOST HISTORIANS give a bibliography at the end of their works. I shall attach mine at the beginning so if much of the material has a familiar ring you can trace it back to the sources.

1. Boston Society of the New Jerusalem 1873.
2. Centennial Celebration of the Boston Society of the New Jerusalem 1818-1918.
3. Previous articles in the *Messenger* by Mr. Horace Blackmer.

There were two sets of some of Swedenborg's writings which might be designated as the foundation of the Boston Society. One set belonged to Edward Dowse, Esq. of Dedham, Mass., the other to Harvard College. Mr. Dowse's interest in the books was short-lived but when he saw how impressed his young friend, Samuel Worcester, was with the books Mr. Dowse gave them to him. Samuel Worcester's younger brother, Thomas, then a student at Harvard, read some of these books and then hunted up the second set at Harvard. He found these not in the library but 'in a room well known at the time as the College Museum, in the company of stuffed monsters and other natural curiosities; and had probably been regarded with similar feelings.' These books had been presented to Harvard College by the Rev. William Hill of England who visited this country in 1794 and again in 1796, and remained until his death.

As early as April, 1817, Mr. Samuel Worcester gathered together a group of people interested in the Writings. They met at the houses of the members of the group. By the fall of 1817 the group decided to put these meetings on a more formal basis. Two of the resolutions passed at this meeting read as follows:

Resolved unanimously, that the following order of exercises be adopted by this meeting: viz. 1st, Ps. 66; 2d, Lord's Prayer; 3d, Writings of Swedenborg; 4th, Isa. 12; 5th, Prayer from St. Chrysostom; 6th, Intelligence, discussions, and such business as requires the attention of the whole meeting. Resolved, that, during the exercises, there shall be no conversation between individuals.

The Society was instituted by the Rev. Maskell M. Carll, Pastor of the Phila-

delphia Society, on Saturday afternoon, August 5, 1818, when twelve individuals, (five ladies and seven gentlemen, of the latter of whom two were over seventy years of age, and two were college students barely out of their teens) signed their names to a Creed upon which previously they had agreed. On the following day, worship according to the doctrines of the New Jerusalem Church was performed in a 'densely filled' hall reputed to have had a capacity of a thousand persons. (This is quoted from Mr. Horace Blackmer's article in the June 6, 1945, *Messenger*.)

Mr. Thomas Worcester was chosen as leader of the Society and in 1821 he was made its pastor although he was not ordained until August 17, 1828. At this time being a Swedenborgian was 'suspect' to say the least. The following excerpt is from the address of the Rev. William Worcester at the Centennial Celebration:

Thomas Worcester, after graduation from college, taught school for a time in Brookline; but he had great difficulty in securing the position because of his known interest in the doctrines of Swedenborg. His father had to say a good word for him, testifying that he believed that his son's interest in the New Church had done him good and not harm. I have heard my grandfather say that in the beginning of his ministry in Boston there was hardly a respectable minister in the city who dared to be civil to him.

In 1823 the Society was incorporated by the Massachusetts Legislature as 'The Boston Society of the New Jerusalem' in spite of opposition from persons unfriendly to the Society. In 1832 a Standing Committee was established to 'advise with the Pastor on church matters.'

Many of the people in the 'densely filled' hall in August 1818 had come out of curiosity and the number fell off to those who were really interested in Swedenborg. The Society met in several different halls until 1845 when it moved into the present building which was built especially for them. The church building was dedicated on June 11, 1845, while the 27th Convention was meeting in Boston.

One great service to the Church was the establishment of the 'Boston New Church Printing Society' in 1834. Until this time books

were imported from England. This was expensive, so one of the main aims was to publish the books more cheaply. The first book they published was *The Angelic Wisdom Concerning the Divine Love and Wisdom*. The *New Jerusalem Magazine* was also published in Boston from 1827-1872. The first *Book of Public Worship* was compiled by T. B. Hayward, J. M. Marsh and J. H. Wilkins in 1829 for the use of the Society. This book of 278 pages consisted of lessons from the Word, selections from the Word for chanting, plus other chants and choruses. This book was used until 1836 when the Society adopted the use of the new *Book of Worship* put out by Convention. The music at this time was very capably handled by Mr. George Webb, who came from England in 1830. Besides taking charge of the music at the regular services Mr. Webb taught music to the children in the day school during its short existence and he formed a 'Boston New Church Harmonic Society' which occasionally gave concerts of both secular and religious songs. Mr. Horace Blackmer, who has been organist in Boston since 1910, also teaches the intricacies of our liturgy to the students of the Theological School. For many years the Boston Church has been well known in this vicinity for its excellent choir under the direction of Mr. Blackmer.

The Society also realized the importance of education in the program and in 1836 a Day School was set up. A Sunday School was established at the same time. The Rev. Thomas Worcester's son, John, attended the school as a very young child. The Rev. William Worcester gives the following recollection of his father:

As one of the youngest scholars, my father remembered the naps which he was allowed to take on one of the benches. Apparently he enjoyed this part of the exercises, for one day when Mrs. Hobart said, 'John, are you asleep?' he promptly replied, 'Yes, ma'am.'

The Day School was discontinued in 1843. The Sunday School was continued and in 1844 Mr. Sampson Reed was made Superintendent and held this office until 1870.

For several years Mr. Worcester had not been well so in 1860 the Rev. James Reed, nephew of Thomas Worcester, became Assistant Minister of the Society. In 1867 Mr. Worcester resigned and Mr. Reed was installed as pastor on January 5, 1868.

During the middle decades of the nineteenth century the Boston Society served as the trunk of a tree which was putting forth branches in several directions beyond the city limits. Separate societies were begun in Brookline, Newtonville, Waltham, Boston Highlands (Roxbury).

Under Mr. Reed the Society continued to expand its functions. He was instrumental in forming the Boston New-Church Union in 1864, which four years later became the Massachusetts New-Church Union. Today we enjoy the newly decorated 'Bookrooms,' which belong to the Union, for meetings of the Swedenborg Fellowship class. These Bookrooms are in charge of Mr. Horace Blackmer.

The first organization of young people was effected at the suggestion of Mr. Reed, under the leadership of Henry Clinton Hay, then a student at Harvard, and culminated in the formation of the Young People's Association in the Boston Church in the autumn of 1875. The plan was followed in other societies, and when Mr. Ezra Hyde Alden was president of the Boston young people's group thirteen years later, at his suggestion, under his leadership, with the assistance of Mr. John Daboll, of Providence, R. I., the national organization which is now known as the American New Church League was formed at a Boston Convention.

The Rev. H. Clinton Hay became the third pastor of the Society, serving as 'associate' from April 2, 1902. Mr. Reed was then President of the New Church Theological School and General Pastor of the Massachusetts Association. Many of his duties with the Boston Society were assumed by Mr. Hay, who gradually received the full responsibilities of the Society until 1919 when Mr. Reed was made Pastor-Emeritus.

The Rev. Antony Regamey, present pastor of the Society, was formally installed in the office on October 15, 1933, by the Rev. William L. Worcester, General Pastor of the Massachusetts Association. Mr. Regamey has served the society faithfully and well for over twenty years.

—MARTHA KING

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REPORT OF THE NOMINATING COMMITTEE

The Nominating Committee, acting in accordance with Article XVII of the By-Laws of the General Convention, presents the following nominations:

General Council—One minister and two laymen to be nominated. Retiring members ineligible for re-nominations at this time.

1961 Term

Mr. Vincent Bergman, Detroit, Mich.

Mr. Adolph Liebert, Philadelphia, Pa.

Rev. Henry Reddekopp, Saskatoon, Can.

Board of Managers of Theological School—Four persons to be nominated (No restrictions as to clergy or laity).

1960 Term

Rev. Ernest Martin, Wilmington, Del.

Rev. Eric Zacharias, Pretty Prairie, Kan.

Dr. Waldo Peebles, Boston, Mass.

Dr. George Walker, Boston, Mass.

Board of Home and Foreign Missions—Two ministers and two laymen.

1960 Term

Mr. Robert Kirven, St. Louis, Mo.

Mr. Tom Eidse, Yorkton, Saskatoon, Can.

Rev. Antony Regamey, Boston, Mass.

Rev. Calvin Turley, Portland, Ore.

Trustees of the Pension Fund—Three members (one minister, one layman, and one woman who shall not be a minister's wife or widow).

1961 Term

Rev. Ernest Frederick, Fort Lauderdale, Fla.

Mr. John F. Seekamp, Brooklyn, N. Y.

Mrs. Stewart E. Poole, Wilmington, Del.

Augmentation Fund—One person.

1962 Term

Mr. John C. Hart, Brooklyn, N. Y.

Committee on Nominations—Two names—one to be elected. Retiring member and persons from the Md., Mass., N. Y., Kansas, and Ill. Ass'ns can not be nominated.

1962 Term

Mrs. John Lister, Philadelphia, Pa.

Mrs. Robert Lawson, Cincinnati, Ohio.

Submitted by the Nominating Committee for 1957:

Mrs. Stewart Poole (Maryland Assn.), Chairman.

Rev. Eric Zacharias (Kansas Assn.)

Vincent Ewald, (Illinois Assn.)

Rev. John C. King, (Mass. Assn.)

John C. Hart (New York Assn.)

sion he has held for five years. In 1952, he was ordained by Dr. Leonard Tafel.

Board of Managers of Theological School

Rev. Erle Zacharias

After having spent his early years in Herbert, Saskatchewan, Canada, his birthplace, Mr. Zacharias served with the R. C. A. F. during four years of World War II. Upon graduation from Boston University and our Theological School in 1950, he accepted the pastorate of the Pretty Prairie, Kansas, Society. (Three Zacharias' now serve in the New-Church ministry—father, John E., brothers Paul B. and Eric J.) The intervening years have provided the opportunities to participate in the activities of the Sunday School Association and to serve the Kansas Association as its President. He is also on the Nominating Committee for Convention.

Dr. George L. Walker

Dr. Walker is the grandson of the late George Lee, well known in New-Church circles. Dr. Walker, a graduate of the University of California Medical School, has been interning in various hospitals across the country, and is now on a fellowship at the Children's Hospital in Boston as a practising psychiatrist. He is a member of the Boston Society and participates in many of the activities, one of them being as an instructor in the Sunday School. Dr. Walker's idea of a perfect vacation is to navigate for the U.S. Air Force across the Atlantic.

Rev. Ernest O. Martin

Since graduation from B. U. and Theological school in 1952, Mr. Martin has been pastor of the Wilmington, Del., Society. He is a member of the Board of Managers of the Theological School and at the present is chairman of the Visiting Committee. He is also active as chairman of Convention's Commission on Religious Education and a member of the Executive Committee of the Council of Ministers. The Wilmington Council of Churches also claims Mr. Martin on many of its important committees.

Dr. Waldo C. Peebles

Listed in *Who's Who in America* as editor, author, lecturer, and professor of German at Boston University, Dr. Peebles is a member of the Boston Society and now is serving as chairman of its Standing Committee. He is chairman of the Board of Managers of the Theological School, chairman of the editorial board of *The New Christianity* and a member of the Executive Committee of the Massachusetts Association.

Board of Home and Foreign Missions

Rev. Antony Regamey

Mr. Regamey has been and is serving the Church in many capacities, as instructor at the Theological School, on Convention's Worship Committee (now its chairman), and for many years the chairman of the

THUMBNAIL SKETCHES

General Council

Mr. Vincent Bergman

Member of the Board of Trustees of the Detroit Society, chairman of the placement committee to secure a new minister, president of the Michigan Association, and trustee of the Almont Summer School. Convention-wise, Mr. Bergman has served on the business committee, and is active now on the Public Relations Bureau. By profession, Mr. Bergman is director of research and marketing for D. P. Brother & Co. He is married, having two daughters and three grandchildren. To top all this he is a skilled skier and photographer, and loves to travel, of which he does a great deal for pleasure as well as business.

Mr. Adolph Liebert

Born into the Swedenborgian church, Mr. Liebert is related by marriage to three New-Church ministers. He is currently president of the Philadelphia Society, a teacher in the Sunday School, and its superintendent for the past seven years. Mr. Liebert is treasurer of the Pennsylvania Association, president of the New Church Tract and Publication Society, and a member of the Augmenta-

tion Fund Committee of Convention. You probably remember him as a former able chairman of the Convention Appeal Committee. Hobbies center around his wife, two children and two grandchildren, and professionally, Mr. Liebert is the chief engineer of the Wilmington, Del., plant of the United Engineering and Foundry Co.

Rev. Henry W. Reddekopp

Springing from sturdy pioneer stock in Alberta, Canada, Mr. Reddekopp is married to Susanna Warkentin of Manitoba and they have a son, now twelve years old. First contacts with the teachings of the New Church came through the late Rev. Klaas Peters, and later on with Rev. John Zacharias, and Mr. Gerhard Ens. Infrequent visits with these men and a shortage of New-Church reading material made it difficult to establish any real group work, but through hard work, and much zeal, Mr. Reddekopp, in his early twenties started circles for worship and reading in his parents' home and those of friends. In 1947, the Board of Home and Foreign Missions commissioned Mr. Reddekopp as a full-time Lay Missionary in the Saskatchewan mission field, which po-

Foreign Field for the Board of Missions. He has served as president of the Massachusetts Association, as president of the Boston Area Council of Churches, and has the distinction of being only the fourth minister to serve as pastor of the Boston New Church, where he is still its minister.

Rev. Calvin Turley

After serving in the Pacific during World War II, Mr. Turley entered the Divinity School of the University of Chicago, later transferring to the New Church Theological School and Boston University School of Religion, from which he received a degree of S.T.B. in 1952. Upon graduation, Mr. Turley answered the call to the Portland, Oregon, New Church, where he and his congregation have recently relocated in a new area of the city and are now worshipping in a new building, known as the Cherry Park Church.

Mr. Thomas Eidse

Active in the growing work in Western Canada, Mr. Eidse first became interested in the New Church through Mr. J. H. Ens and later was baptized by the Rev. John Zacharias. He served three years in the Royal Canadian Army in World War II, and married Miss Edna Simpson of Ottawa in 1945. Mr. Eidse is an active worker and teacher in the Yorkton, Saskatoon, Sunday School, and is employed by the Canadian Government in the Department of Transportation.

Mr. Robert H. Kirven

Born of New-Church parents, Mr. and Mrs. Leonard Kirven, Mr. Kirven has spent most of his life in St. Louis where he is a member of the St. Louis Society and best known just now for being the chairman of the 1957 Convention Appeal. While a student at the University of Chicago, studying journalism, he met his future wife, Marian. Anxious to try freelance writing, Mr. Kirven is now busy writing strip films, industrial films, radio and TV commercials, sales presentations, and news releases.

Trustees of the Pension Fund

Rev. Ernest Frederick

The youngest son of Salvation Army officers, Mr. Frederick was attracted to the New Church through Swedenborg's writings. After graduating from McMaster University, Harvard Divinity School and the New Church Theological School, he became minister to the Brockton, Mass. Society until September, 1955. Since then, Mr. Frederick has been active for the Board of Missions in the Southeastern Association, serving Miami and Fort Lauderdale, Fla. He is a member of the Public Relations Bureau of Convention.

Mr. John F. Seekamp

Currently president of the Brooklyn, New York, Society, Mr. Seekamp is well known to everyone, as a member of the Swedenborg Foundation, chairman of the

MEET YOUR GENERAL COUNCIL

THE SUBJECT of this sketch, the Rev. Franklin H. Blackmer, is well known in Convention. Among the more important positions of honor and responsibility he has held are: Presidency of the Urbana Junior College, 1926-1932; Presidency of the New Church Theological School, 1936-1953, and Presidency of Convention, 1954-1957. He has also served as president of the Massachusetts Association, and as chairman of the Sons Committee of the Sunday School Association.



Franklin H. Blackmer

He began his ministerial work in 1924 at Lyon Street Church in San Francisco, and later he was pastor of the Brockton, Mass. Society. He is now a minister at the Wayfarers' Chapel, Calif., where he is also organizing an educational program.

At Urbana Mr. Blackmer built up an outstanding faculty, remodeled buildings to provide a library and a well equipped laboratory, provided housing in a college building for a nursery and primary school that was organized and directed by Mrs.

Blackmer. One of the first orientation courses in American colleges was established by him at Urbana. At the Theological School he put in courses for lay leadership, and instituted the interseminary plan.

During his incumbency as president of Convention—the first one to give this office his full time—he made extended visits to societies in need of help, and to distant groups which have had little direct contact with Convention.

Mr. Blackmer was born March 6, 1899, in Melrose, Mass., the fourth generation of his family in the New Church, being descended through his paternal grandmother from Solomon Reed, brother of Sampson Reed. In 1920 he received the degree of B. S. from the Massachusetts Institute of Technology in that branch of engineering that deals with administration and human relations. Then followed three years in the New Church Theological School, during which time he also assisted the Rev. H. Clinton Hay in the Boston Church. Since then he has taken postgraduate work at the University of California, at the University of Chicago, and at Harvard University.

He married Carolyn Joerndt of Chicago on June 24, 1924, in Urbana. They have four children: Alice (Mrs. Wickham Skinner), David, John and Hugh.

Pension Board of Convention, a former member of the General Council, and now on Convention's Research Committee. Mr. Seekamp's hobbies are his large and devoted family of wife, children, and grandchildren; and he is especially famous for his commuting to Convention meetings from Florida!

Mrs. Stewart E. Poole

An active New Churchman from way back, Mrs. Poole is busy as president of the National Alliance, chairman of the Nominating Committee of Convention, and a member of the Pension Board. She is a member of the Wilmington, Del., Society and active in all its activities. Community-wise, Mrs. Poole is secretary of the Wilmington Y.W.C.A. and busy with its various committees. As to interests beyond her family of three nearly grown children, she flies around the country with her husband Stewart, visiting with other New-Church people.

Augmentation Fund

Mr. John C. Hart

Busy in New-Church activities for over thirty years, Mr. Hart has served Convention as a member of the General Council,

is now on Convention's Nominating Committee and is an officer of the Swedenborg Foundation, the New Church Board of Publication, and also the New York Association. Mr. Hart is comptroller of the New York agency of Societe Generale, the only French bank in New York and owned by the French Government, as well as being active in other tax and banking organizations.

Nominating Committee

Mrs. Robert Lawson

Mrs. Lawson is best known in the New Church for two things: being the wife of Robert Lawson who has taken an active part in Convention affairs for a long time, and second for being the Associate Editor of the *Messenger*. As an infant, she was baptized in the Cincinnati Church in 1922 and met Bob there in 1934. She attended Bennington College in Vermont, majoring in creative writing. Married in 1943, she and Bob have almost a family of an even half-dozen children. Other interests have been gardening, writing scripts for a children's TV show in Cincinnati, and of late working for the *Messenger*.

(Continued on page 175)

SEARCH FOR SECURITY

(Continued from page 167)

were in opposition to the views of the multitude, 'Many of his disciples went back and walked no more with him.'

The searching trial went back even to the twelve themselves. Would they also go away? But they remained loyal. Peter with a perception which Jesus said was given him from on high said, "Lord to whom shall we go? Thou hast the words of Eternal Life." But it was more than this, "And we have believed and know that thou art the Holy One of God." What caused this loyalty? Because Jesus spoke with authority? Was it personal loyalty? Was it in memory of past experiences? Was it that they were afraid to go back to the old life without Him? Was it the felt though unrealized influence of the truth which drew them to Him? Doubtless it was all of these in varying degrees. They probably could not have explained their actions in so many words. They were mentally and emotionally tossed about and assailed, but found a certain sense of security in His calm presence.

So, can we say that authority is all that we need to bring about the refashioning of the religious life? It is true that we need the authority of Divine Truth, that goes without saying. But isn't it also true that in addition we need to learn to love what is moral, true and good? In other words, do we need ecclesiastical authority to put our hearts right with God? "Ye shall know the truth and the truth shall make you free." Free from the bondage of evil,—free from the bondage of false belief and man-made doctrines. And we can all have the truth and as much of the truth as we are affectionally disposed to receive. When we love the truth, and practise the presence of the Lord Jesus Christ, — *then we have the words of Eternal Life.*

"Ye shall know the truth." Our Lord and Savior Jesus Christ never leaves us without access to the words of Eternal Life. In times of great spiritual uncertainty, when the religious life of men is threatened with extinction, our Lord provides a means for the restitution of spiritual life. We believe He has done this by giving us the teachings of the New Church. The doctrinal basis for the new revelation is found in the inspired Word of God. By revealing an inner vein of truth lying within and behind Sacred Scripture, the Word is shown to be the eternal medium for man's instruction. Also, our Lord calls upon us to throw aside denominational barriers and return to the Word of God as the Divine Authority. Man-made creeds, edicts of church councils and overemphasis of the Epistles rather than the Gospels, have given a wrong direction to religious thought, and hence religious living.

There is a beautiful picture of our Lord Jesus Christ standing before a closed door. Beneath the

Of Interest to the Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

BRAILLE VOLUMES

Heaven and Hell, Grade 2, 5 volumes.
God the Creator, Grade 1½, 4 volumes.
Doctrine of the Holy Scripture, Grade 1½, 2 volumes.
Doctrine of Life, Grade 1½, 1 volume.
New Jerusalem and its Heavenly Doctrine, Grade 2, 1 volume.
My Religion, by Helen Keller, Grade 1½, 2 volumes.
Divine Providence, Grade 2, 5 volumes.

TALKING BOOKS

Why God Created Man—3 records.
The True Christian Religion (survey)—6 records.
Divine Providence (survey)—5 records.

For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman of the Committee for the Blind of the Swedenborg Foundation.

picture are the words, "Behold I stand at the door and knock." That door of human wilfulness and egotism excludes Jesus and His enlightening power of truth. Behind that door a church council might be gathered formulating some authoritative decree. That door might be the entrance to a church, with much emphasis on authority and formal services. It might be the door to your home, or to mine. It is most certainly the door to the human heart. We must open it,—and open it of our own free will, and then He enters—and oh the difference His presence makes! We find our resting place, a contented life in the experience of His presence,—but always with an onward incentive. "Lord to whom shall we go?" If not to our Lord and Savior, then to whom? If He fails us all hope of the eternal is gone. "Thou hast the words of Eternal Life." We believed this. Now we know that He is our Divine Savior, the DIVINE in the midst of life. And this conveys all that faith needs for further learning. The rest He will show us,—when He is transfigured in our sight and we see in Him the Risen and Glorified Lord Jesus Christ, the Divine Humanity which is always with us. "LO, I AM WITH YOU ALWAYS."

(The Rev. Immanuel Tafel is pastor of the Kenwood Parish of the New Church in Chicago, and resident director of the Swedenborg Philosophical Centre.)

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG FOUNDATION

ARCANA CLASS I—June, 1957 Volume II. 1490—1633

June—

1—7	1490—1534
8—14	1535—1569
15—21	1570—1594
22—30	1595—1633

THE MAIN PART of this month's reading is about Abram's journey from Egypt and his separation from Lot at Bethel, but there are a few verses at the beginning of the reading concerning Pharaoh, Abram, and Sarai, where Pharaoh finds out that Sarai is not Abram's sister but his wife, and gives her back to him. The stay in Egypt pictures the acquisition of knowledges. They are not to be learned merely from an affection for knowledge but from the affection of use. In this part of the reading the words 'intellectual truth' are used. There are different levels of truth. Scientific truth is simply knowledge. Rational truth is knowledge confirmed by reason. Intellectual truth is a perception of truth from the Lord, and is based on knowledge of Him and of spiritual things. This is the order in which the mind is opened. We progress from scientific to rational truths, and then to intellectual truths (1496e).

The story of the separation of Abram and Lot is interpreted in relation to the Lord's life on earth. Lot represents the external man and Abram the internal man, and Lot's choosing the valley of Jordan near Sodom and Gomorrah pictures the external or wholly natural man separated from the spiritual. The natural pleasures and the delights of the world are beautiful, helpful, and to be enjoyed when they are subordinated to the spiritual, that is, when they serve the spiritual, but when made the sole object of existence they become harmful and all their delights and beauty are lost.

Number 1573 explains the distinction between the Lord's paternal and material inheritance, and explains why it was necessary for Him to assume a humanity from Mary, that He might come in contact with evil and overcome it. Unitarians believe that if Jesus had been God, He could not have been

tempted. The Roman Catholics believe that the Lord could not have been born of a woman unless she were somehow sinless. Both of these positions are contrary to Scripture, and they represent the extremes to which people are driven when they reason without sufficient knowledges.

There are many practical and helpful statements in this reading, such as that in 1506 on the nature and result of thinking highly of one's self; in 1555 on the distinction between intelligence and wisdom—intelligence is not wisdom, but leads to it; in 1557 on the necessity of the acknowledgment of our own ignorance—what this acknowledgment is and what it is not; in 1608 the discussion of what faith is; in 1616 the necessity of continuing to acquire knowledge; and in 1618 the statement of the use of external worship.

The interchapter readings on the light in which the angels live excite our imagination and lead us to anticipate with delight the time when we too may perhaps see such beautiful things.

Note that in 1533 Swedenborg says that before his illumination his own idea of the other life was as vague and dark as that of other people.

Notes

There is no number 1503. The readings skip from 1502 to 1504. This is, of course, a very insignificant error, but it reminds us that wherever finite human agencies are concerned, human limitations manifest themselves. There are more serious textual problems than this in the Writings, and there are also problems connected with the text of the Word itself. In S. S. 72 we read, "In every larger society of heaven, a copy of the Word, written by angels inspired by the Lord, is kept in its sanctuary, lest being elsewhere it should be altered at some point." The Lord alone is perfect. "To err is human."

1495². Knowledge opens the mind to influx, and we cannot apply to life truths which we have not learned. There is no limit to our possibilities of progress.

1557. Abram's return to Bethel teaches us that it is not our intellectual development that counts

most. We must return to the state of simple childlike faith and trust in the Lord.

1613. Compare Swedenborg's translation of the passage cited in this number with the King James and other translations, and note the importance to the spiritual sense of exact rendering of the Hebrew.

ARCANA CLASS II—June, 1957 Volume IX. 7214—7357

June—

1—7	7214—7245
8—14	7246—7276
15—21	7277—7305
22—30	7306—7357

THE READING for this month covers the final charge to Moses concerning Pharaoh, and the beginning of the miracles which would lead to the deliverance from the Egyptians.

Egypt, we remember, represents the natural plane of life, good when ruled by Joseph—the spiritual—but evil when ruled by Pharaoh who 'knew not Joseph.'

The first two miracles are the turning of the rod into a serpent and of the waters of the river into blood.

Moses represents the Divine law and Aaron doctrine from it, or Moses is the truth immediately proceeding from the Lord—hence not heard—and Aaron is truth mediated or accommodated to human perception. So Aaron is the spokesman for Moses.

The latter part of Exodus vi is a genealogy, the enumeration of Reuben, Simeon, Levi, and their sons and grandsons. They represent the truths and goods that are arrayed against Israel's oppressors and which deliver Israel from the hand of Pharaoh. Also this genealogy pictures how truths are first received in the understanding, then enter the will, and are bought forth into act.

In this story the rod represents the power of truths from the Word. Turning the rod into a serpent is thinking of the Word as the product of man and not a revelation from God. Then the Word becomes subject to man. Ezekiel teaches this when he writes, "Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." So Pharaoh says, "Who is the Lord that I should serve him?"

All our knowledge comes to us by means of our senses—sight, hearing, touch, etc.—but when we

make the truths of the Word a product of the senses, we turn the rod into a serpent. When this is done, the Word is used to confirm one's own beliefs, and can be used for selfish ends.

The waters of Egypt represent the external truths of the Word. When these truths are thought to be the work of men, they are falsified. When the idea of God and spiritual truth is wrong, everything is wrong, for truth is polluted at its source. Even natural science becomes perverted. Looking to self instead of to God turns water into blood.

II Notes

7218. Evil is a hard taskmaster.

7255. No one can know what is good and what is evil except from love to the Lord and to the neighbor. The loves of self and the world darken the mind so that it cannot see.

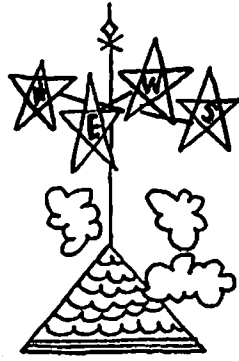
7259-63. The blind, the maimed, the poor, etc., represent those in corresponding spiritual states. The natural man thinks of external help for the blind, the poor, widows, etc., which is of course good in its place and degree, but these words spiritually understood refer to the ignorant, those injured by evils, those who are poor in spirit, those who know their lack of knowledge, etc. The internal good works, the healings of the soul, are the 'greater works' of which the Lord spoke.

7268. Note the meaning of *God* and *gods*. In its inmost or supreme sense *God* means the Divine truth above the comprehension of men. In its interior sense it means the Divine truth so accommodated that it can be perceived. Angels and men are sometimes called *gods*. Jesus said, 'Is it not written in your law, I said, Ye are gods?' and added that they were called gods 'unto whom the word of God came.' Angels and men are recipients of good and truth from God. All the good or truth we have is from the Lord and not from ourselves. This explains the terms 'God of gods' and 'Lord of lords.'

7290. A concise statement on signs and miracles. They are not done now because what is compelled does not remain. The world has passed into a higher state than that in which it was at the Lord's coming. See also 7337.

7295. The plagues are interpreted as applying to the gradual judgment of the evil when they come into the other life.

7318 and 7344 discuss and illustrate the falsification of truth.



NEWS By Carol Lawson

From the humorous pen of Rev. Immanuel Tafel in Chicago, we heard the following: "... the Western New-Church Union has vacated the bookrooms in the Stevens Buildings which it has had since Eve chased Adam with a pizza pie (apple of course). The library will be moved to LaPorte, Ind., where it will rest under the eagle eye of Mrs. William Bowyer. The Philosophical Centre will open its reference library to the clientel. Also all orders for books and information in the Chicago area will be handled by the Centre ..."

From the south we hear from the Rev. Ernest L. Frederick: "The Easter service at Miami was well attended, and after church everyone's destination was the home of the Herbert Youngs in beautiful Miami Springs. Here a delightfully varied buffet lunch was served, and this was followed by a social hour ... The next week, the big news was the inaugurating of the Miami-Fort Lauderdale Society of the New Jerusalem Church, April 26, when the new society was officially incorporated." Mr. Herbert Young is the first president of the group and Mr. Eugene Cranch, the vice-president.

From Baltimore and the astute Mr. George Pausch we hear: "The Baltimore Society has run into difficulties in its project for rebuilding, this time in the form of very high building prices. We are to have a meeting within the next few weeks, so that the Society can determine its future course. Until that time there is nothing we can say."

In our local newspaper we were alarmed to see that a student in Kitchener had been suspended from school because he had shaved his head—to look like Yul Brynner. But a second look reassured us that he was not a New-Church youth.

Out in St. Louis they celebrated Mr. Frank Wright's 75th birthday, May 8, with a birthday party for the entire Society at Alfreda Gale's house. Mr. Wright has been a member of the St. Louis Society since his childhood.

From Massachusetts the Rev. Edwin G. Capon writes us that "The annual meet-

ing of the Mass. Association was held in Boston on April 27, at which time Mr. Harvey M. Johnson of Brockton was elected president. I believe he is the first layman to hold this office." ... The Board of Managers of the Theological School met in Cambridge, May 2 and 3 ... And according to Mrs. Dorothy Hinckley the 'Home-talent' program following the April supper at the Newtonville, Mass., New Church proved so popular that there wasn't enough time for all the acts.

From San Francisco the good news comes that Mrs. Othmar Tobisch is home from the hospital and convalescing nicely.

NOMINEE'S

(Continued from page 172)

Mrs. John E. Lister

Mrs. Lister is first vice-president and acting president of the Philadelphia Ladies' Aid, and a member of the Board of Managers of the New Church Tract Society in Philadelphia. She is also a member of the Board of Directors of the Swedenborg Publishing Association, and a contributor to *The New Christianity*. Through her interests in charitable boards and politics, she met her husband and became interested in the teachings of the New Church. Her hobbies are many, such as painting, and successfully taking on the leadership of the young people in the Philadelphia Church the past year, even to dramatic coaching!

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Lest We Forget - As We Commemorate Memorial Day

1957

"Those who love their country and render it good service from goodwill, after death love the Lord's kingdom, for that then is their country, and those who love His kingdom love the Lord because He is the all-in-all of His Kingdom."

—True Christian Religion 414.

Lt. Charles E. Ackerman, Riverside
Pfc. Carl W. Bagge, Boston
Lt. F. G. Baldwin, Jr., Cincinnati
Lt. Ray Barton, Jr., Pretty Prairie
Fred E. Brown, C.E., Mate, San Diego
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Rodney F. Davis, Baker 3/c, Brockton
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Pfc. Jack Griffin, Kenwood
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S/Sgt. Warren G. Heer, Pittsburgh
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S/L Herbert P. Peters, D.F.C., Edmonton
Lt. Ralph Rich, St. Paul
Cpl. Forrest Sayles, Jr., La Porte
Lt. Alfred Thatcher, Brockton
Sanford B. Vincent, Mach., Mate 2/c, Boston
Lt. Jack Wiles, San Francisco
Lt. Col. M. Dean Wilson, Pittsburgh
Flight Sgt. H. J. Zacharias, Vancouver

Pfc. Robert W. Leighton, Riverside, R. I., Korea, Jan. 12, 1952

Baptisms, Confirmations, Memorials

BIRTH

ZIMMERMAN—Born April 13 to Mr. and Mrs. Maynard Zimmerman, Detroit Society, a daughter, Lynn Christine.

BAPTISMS

ROCK, RICH—John Joseph Rock, son of Mr. and Mrs. John J. Rock; and Donald Arthur Rich, son of Mr. and Mrs. Stanley Rich, baptized April 28 at the Brockton New Church; the Rev. Paul B. Zacharias officiating.

PROCTOR, HINCKLEY, NEILSON — Pamela Proctor, daughter of Mr. and Mrs. Proctor, Newtonville, Mass.; Lois V. Hinckley, daughter of Dr. and Mrs. Edward B. Hinckley, Wellesley; and Robert B. and Deborah J. Neilson, children of Mr. and Mrs. Douglas Neilson, Newtonville, confirmed Easter Sunday at the Church of the Open Word, Newtonville; the Rev. Thomas A. Reed officiating.

FERENC—James Michael, fourth child of Mr. and Mrs. Michael Ferenc, Burlingame, Calif., baptized April 7 at the San Francisco New Church; the Rev. Othmar Tobisch officiating.

FARRIS, SPRING, REED, HALEY — Debra Jean Farris, Robert Merle Spring, Nyoka Reed, and Kathleen Marie Haley, baptized Palm Sunday at the New Church,

Fryeburg, Me.; the Rev. Horace W. Briggs officiating.

WRIGHT—Roger H. Wright, baptized Easter Sunday at the New Church, Fryeburg, Me.; the Rev. Horace W. Briggs officiating.

CONFIRMATIONS

SCHUMAKER, SUGDEN — Mrs. Matilde Schumaker, Mr. Milton Schumaker, and Miss Jane Sugden, confirmed April 14 at the Church of the New Jerusalem, San Francisco; the Rev. Othmar Tobisch officiating.

HOLMES—Mr. William Smyth Holmes confirmed Palm Sunday at the New Jerusalem Christian Church, Pittsburgh, Pa.; the Rev. Leon C. LeVan officiating.

BARTLETT, DAGGETT — Sandra Bartlett and Judith Daggett confirmed Easter Sunday at the New Church, Fryeburg, Me.; the Rev. Horace W. Briggs officiating.

MEMORIALS

LE ROY—Frank Le Roy, member of the Cleveland Society, passed into the other life Mar. 4. Resurrection services were held by the Rev. Albert Diephuis, pastor of the Lakewood Society.

IBELE—O. H. Ibele, president of the Cleveland Society, has passed into the other life. Due to the illness of the Rev. Henry Giunta, the Rev. Howard Wells of

the First Presbyterian Church in East Cleveland officiated at the resurrection services.

COOK—Miss Lillian Cook, a life-long member of the New Church in Glendale, Ohio, passed into the higher life, Mar. 19, at the age of 96. One of the first babies to be baptized in the charming little chapel, and taking an active part in its life, she later was treasurer of the Glendale Society for many years.

HUNT—Miss Cornelia J. Hunt, a member of the Cincinnati Society for many years, passed into the higher life Mar. 26. She was born in 1865, the eldest daughter of the late William P. and Margaret Graham Hunt, grand-daughter of Bartholomew P. and Cornelia Dodd Hunt, all of whom (with the great-grandfather, John Hunt from Salem, Mass.) were early New-Church members. Miss Cora was an authority on bridge and conducted several bridge clubs for many years. She outlived all but one of her six brothers and sisters. The last services were held at Spring Grove Chapel, March 29.

PRIESTNAL—We record here the passing on Mar. 27, of the Rev. James Priestnal, father of the Rev. Clayton Priestnal. A full memorial will appear in a later issue.

SPOERL — Dr. Howard Davis Spoerl, Springfield, Mass., member of the Boston Society and instructor at the New Church Theological School, passed away April 24. A more complete memorial will be published in a future issue.